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ΠΡΟΓΤΜΝΑΣΜΑΤΑ

THE
INNPLAY:
OR,
Cornish-Hugg Wrestler.

DIGESTED

In a Method which teacheth to break all Holds, and
throw most Falls Mathematically.

Easie to be understood by all Gentlemen, &c. and of
great Use to such who understand the Small-Sword in Fencing.

And by all Tradesmen and Handicrafts, that have
competent Knowledge of the Use of the Stilliards, Bar, Crove-
Iron or Lever, with their Hypomochlions, Fulciments or Baits.

By Sir Tho. Parkyns, of Bunny, Baronet.

Luſtamur Achivis doctius unctis.

Hor. Ep. Lib. 2. Ep. 1. ad Aug.

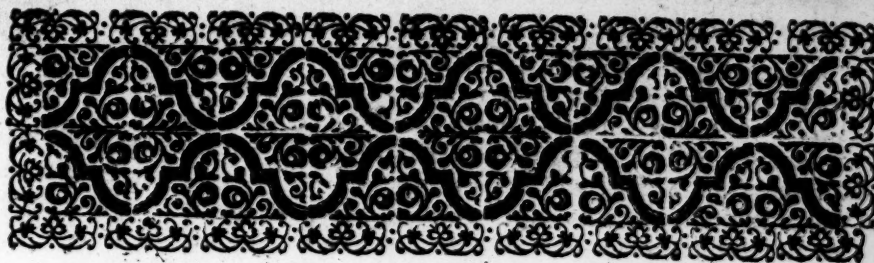
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5/13



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T O T H E A U T H O R.

S I R,



W H E N I first heard of Your Design of publishing Your *Art of Wrestling*, I was very much delighted, to find, that we have in our Days, a Person of Your Quality; who will not only rescue that noble Art, out of the Hands, (and Legs) of the Vulgar, but restore it to its antient Honours, by bringing it into Fashion amongst the Gentlemen of this Age.

Etiam invitos trahit Exemplum.

And I am in great Hopes, that our generous *Youths* will be easily drawn into it, since they have *You* for a *President*, whose *Quality* and *Credit*, will not only recommend it to their Practice, but whose Skill and Experience will instruct them in all the Mysteries of the Science, and teach them that *Hands* and *Legs* were not, only, made for *Cards* and *Dancing*.

By this means, Sir, *You* will restore Posterity, to the Vigour, Activity, and Health of their Ancestors; and the setting up of one *Palæstra* in every Town, will be the pulling down of treble its Number of *Apothecaries Shops*, and when our Young Gentlemen, shall run the hazard of no other *Claps*, but those of the back Sinews, our poor Doctors will make but a sorry Trade on't; and tho' perhaps, a Fracture, or Dislocation, may, now and then, fall into the *Surgeons* Way, yet he will hardly find Bread to his But-ter when his *Mercury* and his *Turpentine* are become Useless, and he has no-thing to stick to but his *Bole-Armoniack* and his *Sear-Cloths*.

Juvenum quicumq; manu, pedibusve rotare,

Vicerat esculeæ capiebat frondis honorem,

These were the Honours which Old Greece confer'd upon her Heroes, who distinguish'd themselves in the Exercises of *Running* and *Wrestling*, but when she suffered them to degenerate into Luxury and Ease, she gave a Reproach to herself, and an Occasion to the Poet to cry out,

A 2

Si

*Suum, his animis, acies collata fuisset,
Proding non tantas vidisset Gracia Clades.*

And indeed, had our Ancestors been suffered to debase themselves with the Fashions, the Cringes, and Buffoonries of their Neighbours, and to lay aside their Exercises, of *Running, Foot-Ball, and Wrestling*, I dare not answer but *They* too, might have been twenty Years in Reducing *France* to a Necessity of making that Peace, which they accomplish'd in One.

As great a Veneration as I have for *Horace*, I must beg his Pardon, if I take that for a *Panegirick* which he intended for a *Satyr* upon the *Knights* of his Time,

———— Equites ————
———— Media inter carmina poscunt.
———— Pugiles.

Where he upbraids them, for their ill Judgment, and taste of Poetry, in hissing at the Tragedies, and calling for their *Wrestlers*, and *Boxers*; I rather believe they were encouraged to it, by some graver *Knights* amongst them, (*Animo maturus & Avo*) lest their Spirits should be dissolved, and melted down into Softness, and Effeminacy, by the Reign of *Augustus*, and their *Palæstra* should be Postpon'd to the fascinating Allurements of the *Cothurnick Stage*.

But since the same *Poet* in another Place, speaks honourably of the Games of *Olimpia*,

———— Quis ————
Magna coronari contemnat Olimpia?

We must pardon him, and believe, that in that Place it was the *Poet*, and not the *Roman* that spoke.

Virgil had a better Notion of these manly Exercises, when he introduc'd *Aeneas* solemnizing his Father's Funeral, with all the Pomp of the *Gymnastick Games*; and I am very sorry we have not a *Virgil* in our Days, that can do Justice to *Your Merits*, and celebrate those *Honours*, which are due to *Your Memory*.

However, Sir, since I have been an Admirer of the *Muses*, as well as a Lover of the *List*;

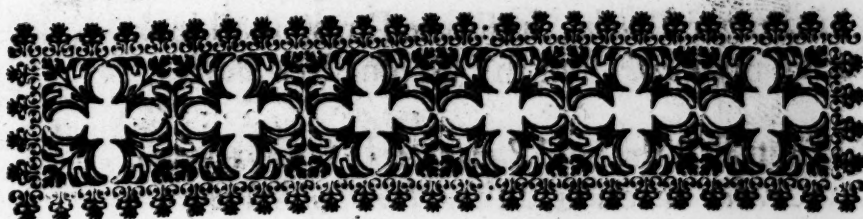
But alas! *Gelidus tardante Senecta
Sanguis hebet frigentiq; effata in corpore vires.*

I have ventured to send this Copy of Verses, which if they may be permitted to accompany you to the Press, and by that Means, be transmitted to Fame and Posterity, I shall obtain Honours in the Ages to come, when so near to the Honourable Name of *PARKYNS*, they shall see that of,

S I R,

Your most Humble Servant,

PHILO ATHLETES. W. T.



To the Honourable

Sir *Thomas Parkyns*, Bart.

Of *BUNNY*, in the County of *NOTTINGHAM*.

Upon his Book of *WRESTLING*.

W
 HEN great *Alcides** had surpass'd his Toils, * *Hercules* after he
 With Conquest sated, and *Augean* Spoils, had over-
 A pious Gratitude, his Soul did move, come *Au-*
 To celebrate *Olympian* Games to *Jove*. gis, and
 From *Pisa*, then, and warlike *Sparta's* Plain, plundered
 The *Gracian* Chiefs advanc'd the *Palm* to gain, his Country,
 And whilst the Annals of *Olympia* live, established
Chorabus † shall in lasting Fame Survive. the *Olym-*
Theron || and *Chromius* shall for ever shine, pian Games
 In *Pindar's* Song, and *Cowley's* tuneful Line : in Honour
 But, active *Chromius*, nor young *Theron's* Name, of his Fa-
 Shall be intitl'd to a surer Fame, ther *Jupi-*
 Than *thine*, (O *PARKYNS*!) could I reach that Height, ter.
 To sing, like *Pindar*, or, like *Cowley*, write: † The first
 that won
 the Prize
 at *Olympia*.
 || *Pindar's*
 But *Olympian*

Odes upon Theron and Chromius, both victors translated by Mr. Cowley.

But thy own Pen, Time's vain Attempts will mock,
 Whilst eager *Youths*, in future Days, shall look,
 Not on my *Verse*, but thy *Gymnastick Book*,

*wherein you treat a path not trod before
 by which in due your skill appears the way*

* A rude
 Way of
 Wrestling,
 or rather
 Boxing,
 where by
 throwing
 down, bi-
 ting, scrat-
 ching, or a-
 ny other
 Means
 they an-
 noy'd their
 Adversary.
 † When
 Hercules
 had won all
 the Prizes,
 except that
 of Wrestling
 and no body
 daring to
 contend
 with him,
 Jupiter de-
 scended in
 humane
 Shape and
 carry'd the
 Palm.

When first the bold *Pancraticks* * did engage,
 And *Greece* encourag'd the *Olympian Stage* ;
 The Use of *Wrestling*, was a clumsy Sport,
 An Artless Combat, and a rude Effort,
 Till *Theseus*, (that brave Demi-God!) at length,
 Nature improv'd, and added Art to Strength.

Then was the Prize attended with Renown,
 And *Palms* and *Laurel* did the Victors Crown,
 Immortal *Heroes* to the List descend,
 And *Gods* themselves for Victory contend.
 Thus when *Alcides* †, for a Foe did call,
 And urg'd the trembling Crowd to try a Fall,
 His Sire, great *Jove*, (for so the Poets sing,)
 In humane Shape, descending to the Ring ;
 A jolly Bulk ! around the *Sand* he trod,
 And brawny Flesh conceal'd the nervous *God*,

Long did the Strife, with equal Chance abide,
 And undecided, till *Jove* laid aside,
 The borrow'd Shape, which had the *God* bely'd,

Then the bold Champion, (who had overthrown,)
 The huge *Antaus* (Earth's Gygantick Son!)
 Submitted to the Author of his Birth :

So ! harder 'tis to grasp * with *Heav'n*, than *Earth* !

* Rather
 Grapple as
 a Wrestler.

The

The conquering *God* bore off th' immortal *Palm*,
And, ever since retain'd the *Wrestler's* * Name.

* Palai-
stis.

Thus, Sir, you see, the *Gods* assume a Part,
And glory in the Trophies of your *Art* :
And as *Alpheus* †, once beheld his *Greece*,
Abound in Sports, and useful Arts of Peace.
So may our *Thames* behold her Chiefs renew,
Their wonted Vigour, when thus taught by *You*.

† On the
Banks of
Alpheus
were kept
the Olym-
pian Games

And since great *ANNA* had her *Monsters* too,
Her *Hydras*, and her *Centaur*s to subdue,
Let yearly *Wrestlings*, sacred to her Name,
The *Toils* and *Labours* of her *Reign* proclaim :

Then vig'rous *Youths* will exercise the Field,
And fam'd *Olympia* to thy *BUNNY* yield :
Then new *Epocha's* from thy *Sports* shall rise,
And future *Years* be reckon'd from thy *Prize*,
And Men shall question where the *Date* to place,
To thy new *Annals* *, or to *ANNA's* Peace.

* The O-
lympian
Games were
a solemn
computati-
on of Time,
from whence
the Grae-
cians, for
above 700
Years, da-
ted their
Annals.

Then shall an active, brave, heroick Breed,
To this effæminated Race succeed ;
The limber *Minuet*, and fantastick *Shrug*,
Shall yield the Honour to thy *Cornish-Hugg*.
Then cheated *Damsels* shall no more Embrace,
The feeble Off-spring of a Pocky Race ;
But quit their *Bullies*, and discard their *Beauties*,
And, from thy *Ring*, their *Lusty Husbands* choose.

With

With Men, like these, our *Edward* waged War,
 With these he won at *Cressey*, and *Poitier*,
 With these, his *Queen* march'd to the dusty Field;
 And made the stubborn *Scottish David* yield:
 And whilst the *Monarch* did his *Captive* bring,
 And thro' vast Crowds convey'd the *Gallick King*,
 His brave *Philippa*, to compleat the *Truce*,
 Rode, in the *Triumph*, with her conquer'd *Bruce*.

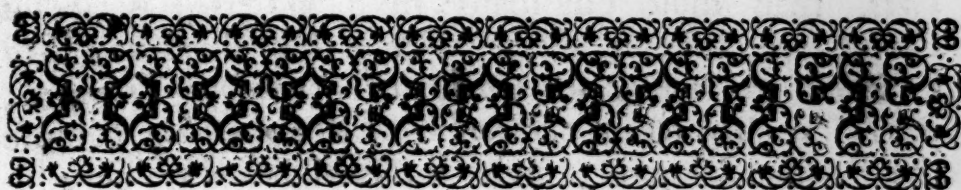
Thus were our *Britains*, in the Days of Old,
 By *Sports* made hardy, and by *Action* bold,
 And were they, now, inur'd to exercise,

*The Palm was all the Reward that was given to the Victors as Wrestling, to shew that Men ought to contend more for Virtue, than Covetousness.

And all their Struglings were for *Virtues* * *Prize*.
Man against *Man*, would not for *Power* contend,
 No Lust of Wealth would *Hugg* a private End,
 Nor *Each* would *Wrestle* to supplant his *Friend*.

WILLIAM TUNSTALL.

THE



THE DEDICATION.

THAT rather may be look'd upon as a *Tom Tell-rot*, then an Historian, I dedicate generally. Therefore fear not that this Part of *Hudibras* will be my Portion.

*It matters not how false or forst,
So the best Things be said o'th worst, &c.*

Therefore I Invite all Persons however Dignified, or Distinguish'd to read my Book, and will readily admit them my Scholars, provided they have these Qualifications, they must be of a Middle Size, *Athletick* full Breasted and broad Shoulder'd ; for Wind and Strength, Brawny Leg'd and Arm'd, yet clear Limb'd, *Terence's* Man, that has *Corpus solidum atq; succi plenum*, is my promising Scholar to do me Credit, and be capable to serve his King and Country on Occasion, and defend his Friend and self from Insults. For the most Part the first Question I ask a Scholar (if I like his Size and Complexion, for I am an indifferent Physiognomist, a Judicious Physitian, and can prognosticate more from a

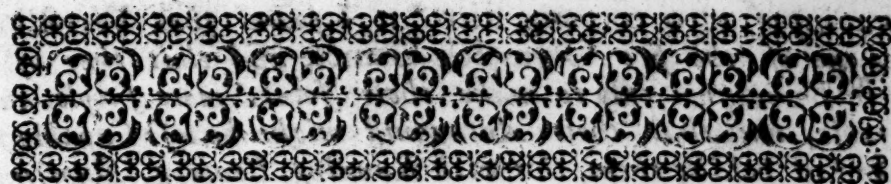
B

Phys,

Phys, than most *Physitians* from *Waters*,) is, if his *Parents* are alive, if not, what *Age* they dyed at? For I admit no *Hereditary Gouts*, or *Scrofulous Tumours*; yet I'll readily accept of *Scorbutick Rheumatisms*, because the *Persons* labouring under those *Maladies* are generally strong and able to undergo the Exercise of *Wrestling*; I am so curious in my Admission, I'll not hear of one Hipp'd and out of Joint, a *Valitudinarian* is my Aversion, for I affirm *Martial* [*Lib. vi. Ep. 54.*] is in the Right on't, *Non est vivere sed valere vita*: I receive no *Limberhams*, no *Darling* sucking *Bottles*, who must not rise at *Midsummer* till eleven of the Clock, and that the *Fire* has air'd his *Room* and *Cloaths* of his *Colliquative Sweats*, rais'd by high *Sauces*, and *Spicy forc'd Meats*, where the *Cook* does the *Office* of the *Stomach* with the *Emetick Tea-Table*, set out with *Bread* and *Butter* for's *Breakfast*: I'll scarce admit a *Sheep Biter*, none but *Beef Eaters* will go down with me, who have *Robust, Healthy and Sound Bodies*, this may serve as a *Scetch* of that *Person* fit to make a *Wrestler*, by him who only desires a *Place* in your *Freindship*.

T. P.





The Prefatory INTRODUCTION
TO THE
Wrestling-Master.



Mart. Epigram Lib. IV.

De Rusticatione. LXXVI.

RUre morans quid agam. respondeo pauca rogatus,
† Luce Deos oro, famulos post arva reviso;
Partibus atq; meis Justos indico labores,
Inde lego, Phæbumq; cio, musamq; laceſſo.
Hinc Oleo corpusq; fisco. molliq; Palæstra,
Stringo libens, animo gauſens, ac fænore liber;
Pondero, poro, cano, ludo, lavo, cæno, quiesco.
Dum parvus Elychnus modicum consumat olivi:
Hæc dat nocturnis nox lucubrata Camænis.

† Piety
the first
thing to be
Embraced,
laid hold on
with both
Hands and
Heart.

SO soon as this Epigram of Martials became my Lesson under Dr. Bulby, at Westminster-School, and that I had truly construed and exactly parced every Word, as we did all our Authors, that we might be the better Understood, they easier got Memoritèr, and without Book for our future Benefit,

* My Inducements
to Learn to
Wrestle

nest, and I searching in Godwin's Roman Antiquities for the Meaning of *ulco corpusq; frico* *: I found that Wrestling was one of the five Olympick Games, and that they oyl'd their Bodies, not only to make their Joints more supple and Plyable, but that their Antagonist might be less Capable to take fast hold of them, this with Running, Leaping, Quoiting, and Whorle Bars, were the famous and most Celebrated Games of Greece, continued with great Solemnity for five Days, in Honour of Jupiter Olympius, from whence the Romans borrow'd their Pentathlum which was composed of Running, Wrestling, Leaping, Throwing and Boxing; likewise it gave me a Curiosity, when I found the famous Poet Martial, my Author was proud of the Account he gives of his Country Life, after his Orisons to his God Agriculture, and his Family Business he had directed, and with his Book, had stir'd up his Muse that he prepar'd himself for, This Heroick Exercise of Wrestling, which they always performed before their full Meal, being their Supper, when all Exercises were over, for you ne'er meet with in that Poet, *ad Prandium*, but always *ad Cœnam* Vocare.

† Not to
exercise up-
on a full
Stomach.

† Therefore I advise all my Scholars ne'er to exercise upon a full Stomach, but to take light Liquids of easie Digestion, to support Nature and maintain Strength only. Whilst at Westminster I could not learn any Thing, from their Irregular and Rude Certamina or Struggles, and when I went to Cambridge, I then as a Spectator only observ'd the vast Difference betwixt the Norfolk Out-Players, and the Cornish Huggers, and that the latter could throw the other when they pleas'd. I do confesse the small Knowledge I shew to have in my severall Pieces of Architecture, &c. with my useful Hydraulicks, and the Use and Application of the Mathematicks here in Wrestling, I owe to Dr. Bathurst my Tutor, and Sr. Isaac Newton Mathematick Professor, both of Trinity College in Cambridge, the latter seeing my Inclinations that Way, invited me to his publick Lectures, for which I thank him, tho' I was Fellow Commoner, and seldom if ever any such were call'd to them, but when I went to Grays-Inn's of Court, and applyed my self to the

several Masters of the Academy, to learn Fencing and Vaulting, I met with Mr. Cornish (by Name) my Inn-Play Wrestling Master, and when I found so much Variety in the several Holds, that it was impossible to remember half of them, without committing them to Paper, and telling him my Design, he said, he had taught five hundred Scholars, but never any one could set them down, and that it would be in vain to attempt any such Thing, however once in two Months I shew'd him what I had done, and then about twenty six Years ago, digested it in this Method, I here present you with (but have added through Practice much to it since.)

If Chirurgery is determined by the Etymology of the Word Keir, which in Greek signifies a Hand, and Ergon which imports Operation alias manual Operation, rather to be an Art than a Science.

No doubt but Wrestling, which does not only employ and exercise the Hands, Feet, and all other Parts of humane Frame, may well be stil'd both an Art and Science, however I will do my Endeavour, both Hip and Thigh, that Wrestling shall be no more look'd upon by the Diligent, as a Mystery. Explodes Ignorant Smatterers.

* There are many Ignorants in Gardening, who have only digged in a Wheel-Barrow for a quarter of a Year, put on a blue Apron, set up for Esculents, Arborists, and Florists, or if their Mothers gather'd Simples for the Apothecaries, pretend to be profess'd Botanists. * In Gardening.

† In like manner it often happens, that a Sweeper and Pump-dresser to a Fencing School for three or four Months, with a lac'd Hat, sets up for a Fencing-Master in the County, Qui vult decipi decipiarur. † In Fencing.

Non omnes qui citharant sunt citharædi, every Man that carries a * Fiddle is not an Orpheus, neither is any Man that has been at a Fencing-School six Weeks or two Months, a good Sword-slayer. * In Fencing. Man, but I maintain the worse for it, because as he is conscious of his Ignorance, and Daring, he is easily beat out of his Small Play, and less Guard, being capable only to make defensive Parryings, without advantageous Pursuits.

|| So it is with the Smatterer in Wrestling, that can Play a little Off-Play, and now and then give a Fall by Chance, by a swing with his || In Wrestling.

his loose Leg, or knows but a few Inn-holds, and not how to break any when he's engag'd with a true Inn Play Gamester, that camps or stands loose and low, and crosses him in his little Play, breaks all his Holds, and taketh what he pleaseth of him, he is laugh'd at, and hissed out of the Ring, for an Ignorant.

Therefore 'tis that I advise you to be no Smatterer but a thorough pac'd Wrestler, Perfect and Quick, in breaking and taking all Holds, otherwise whenever you break a Hold, if you don't proceed sharply to give your Adversary a Fall, according to the several following Paragraphs, you're not better then one engag'd at Sharps, who only parries his Adversary, but does not pursue him with a binding and home Thrust.

'Tis observable, that the compleat Artist, whether at Small-Sword or in Wrestling, never is so rashly forward, or shews so much Play, as the Ignorant, and the Reason is plain, because they never pursue, make Play, nor catch, but with Judgment, with a right and critical Timing of their Advantages, which the Ignorant can't.

† The difference between a critical Timing of their Advantages, which the Ignorant can't.

Therefore 'tis that the Ignorants at the Small-Sword pursue furiously, and such as would be thought Wrestlers, pluck and tear Cloaths, and kick irregularly which is all the Advantage they expect to have, to overcome their Adversary by Chance, by which you may observe, that the rash forwardness proceeds in one from Ignorance, and the Deliberation in the other, from having Art with Judgment.

† Both Hands

† And I rather advise new Beginners to go through a whole Course of Lessons often, with all sorts of Play, and after or with both Hands, that they may be perfect Ambidexters, and know how to use both Hands and Feet alike, to which Practice they are to accustom themselves when they begin to learn to Wrestle, those who are not so dexterous with the Left-hand and Foot as with those of the Right, avoid playing with the Left, but are to be pittied, being indispensably necessary, loosing many oportune Advantages, whilst more naturally play with their Right than with their Left, and few with both; and I would sooner choose to teach new Beginners, that are altogether ignorant of any Holds in Wrestling, especially such as know nothing of that bulging Exercise Tripp*, for the same Reason the Grammarian gave, he must have double Wages, with one who

* Grammarian.

who was entered with him in his School, because he is like to have triple the Pains to reclaim and bring him off from the ill Foundation and Method his first Master had laid.

|| Whoever would be a compleat Wrestler must avoid being over-
taken in Drink, which very much enervates †, or being in a Passion
at the sight of his Adversary, or having receiv'd a Fall, in such
Cases he's bereav'd of his Senses, not being Master of himself, is
less loss of his Art, but sheweth too much Play, or none at all, or
rather pulleth, kicketh, and ventureth beyond all Reason and his
Judgment when himself.

|| Excessive
Drinking.
† Passion.

Fæcundi calices quam non fecere Misellum.
That Man's a Fool that hopes for Good,
From flowing Bowls and fev'rish Blood.

Since the Diluvians, Bacchus Ceres, and even Paracelsus their Substitute, have been celebrated Wrestling Masters. The first tells you he has and does still teach all over Europe, and has many Scholars even in Emperors, Kings and Princes Courts. That the Popes and Cardinals have tried him, and received many a Foil and Fall from him, and that most of the religious Houses in Christendom are his Scholars. He instructs at the two Devil Taverns in London, and his Assistants, as Sack, Claret &c. in all Taverns.

Ceres keeps School at all Checquers with his Assistants, Nottingham, Derby, Burton, Easingwoud, &c. at most Publick Houses. Stout has the fullest School amongst the Porters, Carmen, Chair-men, &c. Paracelsus admits for the most part at the Golden Stills, his Method he extracted from, and is an Abridgment of the two former his Journeymen Assistants are Brandy a French-man, Usquebagh an Irish-man, Rum a Molossian, &c. Hearts Ease he recommends as his head Usher, but I never knew any Person that received Benefit from him: He is the finisher and seldom receives any but such as are thorough-pac'd, and gone thorough all the others Methods. and can scarce eat the Leg of a three-penny Chicken in a Day. When he has over-exercised them by Drams, that they have quite lost their Stomachs, he prescribes to them the subterraneous and sulphurous hot Bath-Waters, to drink you may depend upon't all these Masters teach mostly the
Tripp

Tripp, which I assure you is no safe and sound Play, you may know them by their Walkings and Gestures; they stagger, and reel, and cross Leggs, which I advise my Scholars to avoid, and receive many a foul Fall in the Sink or Kennel, and were your Constitutions of Porphyry, Marble or Steel, they'll make you yield to your last and only fair Fall, they'll assuredly give you on your Backs.

Therefore I advise all my Scholars seriously to weigh this Caution of Sir John Floyer's, against immoderate Drinking, and I assure them also, there are many dig their Graves with their Teeth.

Trust not to Constitution 'twill decay,
 And twisted Strength its Fibres wears away :
 As close-wove Garments of a strong-spun Thread,
 The Woof frets out and tears away the Web ;
 So Soul and Body tho' ne'er so well conjoyn'd,
 The longer that they wear the more they grind,
 Then the crack'd Organ must impair the Mind.
 All finite Things tend to their own undoing,
 But Man alone's industrious to his Ruin ;
 For what with Ryot Delicates and Wine,
 Turns Pioneer himself to undermine.
 Besides the hidden Snares laid in our Way,
 The sudden Deaths we here of ev'ry Day,
 The smoothest Paths have unseen Ambuscades,
 And Insecurity Security invades :
 For no Man knows what's the next Hour's event,
 Man lives as he does die by Accident.
 How soft is Flesh, how brittle is a Bone !
 Time eats up Steel and Monuments of Stone,
 And from his Teeth art thou, art thou alone ? *Exempt*
 What Warrant hast thou that thy Body's Proof
 Against the Anguish of an aching Tooth ?
 How soon's a Fever rous'd by acute Pains ?
 The smallest Ails have all their Partizans ;
 And in intestine Wars they may divide,
 And Life's Deserters list on the wrong side.

Diseases

Diseases, like true Blood-hounds seize their Dam,
And prey upon the *Carkiss* whence they sprang;
Be always on thy Guard, Watchful and Wise,
Lest Death should take thee napping by Surprise.

* Out Play Wrestling, is just like French Fencing, which runneth much upon falsifying, taking and spending of Time, which appears to the Spectator's Eyes, to be a much neater and genteeler Way of Wrestling, than Inn Play, but you may believe me when I affirm, Out-Players undergo a much greater Fatigue than Inn-Players: depend much upon their Strength, and on particular Draughts and Twistings, which soon wear them out, by giving Surfeits or Strains, at least having but few Holds, and le's Shift to trust unto, I affirm it depends much upon Plucking and Teasing of Cloaths, wasting Time, to break his Adversary's Shins, and Perhaps after an Hour's foiling he may give his Adversary a chance Catch, or undecided foil, to set all the Ring together by the Ears, whose it was, or whether one or no.

† Whereas the Inn-Play, soon decideth who is the better Gamester, † Inn-Play by an undisputable Fall, the Head and Shoulders coming to the Ground first, and they that understand Inn Play last, and stand Champions longer for the Country, as appears by my Friend Richard Allen of Hucknall, alias Green, from (his Grandfather, who educated him) who has wore the Bayes, and frequently won most Prizes, besides other By-Matches, reign'd Champion of Nottinghamshire, and the Neighbouring Counties for twenty Years at least, and about 8 Months before this was Printed, he Wrestled for a small Prize, where at least twelve Couples were Competitors, and without much Fatigue won it. † Whoever understands Wrestling, will ne'er call † Inn-Play the Out-Play a safe and secure Play. ¶ besides the Inn-Play will ¶ Out-sooner secure a Man's Person, when Playing at Sharps, then the Out-Play, which ought to encourage Gentlemen to learn to Wrestle.

What a great Advantage has an Inn-Play Wrestler over his Adversary, when he has either Parried his Thrust, or disarm'd him, and dares make use of the Advantage, and close with him.

¶ Gentlemen encouraged to learn to wrestle.

The Prefatory Introduction

When I had made some Part of this ready for the Press, I taught at least, fifteen Persons for several Days, that they might be hereafter, not only better able to take out, and run thro' such Lessons, as seem most intricate and difficult to be understood, but even to teach others, who being altogether Ignorant of the Terms, and hard to put all in a practical Series, would look upon it, only as so much Gibberish, or rather Banter put upon all Wrestlers.

'Tis Observable, *Qui Ignoratus terminis Ignoratus et Ars.* Therefore I advise them, first to Learn the Terms, and then they'll be sooner Master of this Art.

And tho' I have taken some Pains to draw the whole in some Method, that one Hold may refer perhaps to many more, yet when you have run over the whole several Times, and break, and take Holds readily, you'll find out some of your self, more natural for your own taking, provided you observe the Directions I here give you, and I appeal to your Experience and Practice, if you think them not as good; therefore be not discouraged at the several Tryals, at first, if you don't understand e'ery Point, for the oftner you exercise them over, provided you take every thing as true as you can, you'll find, you'll gain more Experience, and be better pleas'd with your Undertaking. I further advise where there is never a Master to Instruct you, when you are Reading, or Saying your Paragraphs without Book, *Ingredere ut Proficias*, you must lay your Hands on Gradually, and in order as you read, or say them, and that will be the best Way to learn to take all Holds perfectly, &c. and that you don't struggle or strive with each other, but rather humour the taking of each Hold, and yielding a Fall, till you have them true and perfect, then will you, whene'er oppos'd and thwarted by your Antagonist, in any Hold, be the readier and better able to proceed to another, that more advantagiously offers it self.

I'm sanguine and fully perswaded, I say nothing but what's true, and verily believes there is not the Man living that kills another, either in hot or cold Blood, though he look'd upon him as his worst Enemy, but would kiss his Posteriors, if that would bring him to Life again.

A Clause to encourage Wrestling in ev'ry County, as there's an Act for obliging Persons of such Estates, to exercise the
long

long Bow, before Guns and Pistols were in use, would be essential in that Art against Duelling, when the Parliament pleaser, as was propos'd on the account of the late Duke of Hamilton. Wrestling will make him more Daring, Bold, and even more Merciful, then he could be, did he not know how to come into his Adversary, when he had parried most home Thrusts, and had him at his Mercy, but must be oblig'd to parry, and bind his Adversary's Sword, and kill him with a home Thrust, Se Defendendo, least it should be his Fate to fall the next Push his Adversary made. If Wrestling was more practic'd by Gentlemen, &c. few or none would be kill'd by the Sword in Rencounters, but a severe Fall or two, a black Face or the like, would allay their Fury and Heat for that Time, nay, perhaps till quite forgotten.

* Since our great Armies we carried against our Enemies, * Soldiery. for many Tears last past, make good *Vim vi Repellere licet*, that ev'ry Man as the greater comprehends, the lesser may improve his Strength, and defend himself, as we fortified our Cities, which lay most open to be attacked, with all the Art imaginable, no Man will say, but that Wrestling is lawful and even useful, and recommends itself as so to our King and Country, Wrestling Triumphs in Armies, Sieges, and Skirmishes, 'tis there that its Necessity is own'd, 'tis there that its Performance, and not Words, express its Elogy, for who will deny that an Army of Wrestlers are not rather to be Chosen, than such as can't, who being dismounted in a Bickering, or otherwise, or having spent all their Ammunition, knowing themselves able to coop and grapple with their Enemies, rather choose to close with them than turn their Backs of them.

Some perhaps may object, that Wrestling is of no use, but apt to make a Man more Contentious and Quarrelsome, and fit only to break Mens Bones; to which I answer, that you seldom find a Gamester indeed, but is superlatively Passive, and will put up what another shall call and resent, as an affront, neither do you find that a true Gamester does, or receives any Harm, but when highly provok'd. Instead of a true Gamester being Contentious and Quarrelsome, he'll laugh at small Indignities,

and with the Mastiff Dog, rather than bite, lift up his Leg and only Piss upon the little wailing yelping Curs in Contempt.

Others who are naturally carping Criticks, and would find Spots in the Sun, can't help allowing, that of all Exercises Wrestling is the most useful to all sorts of Men, especially to learn and practice whilst young and in a perfect state of Health, then may such when old, with many Infirmities, cope with, and be an Over-match for young Ignorants.

For the most Part our Country Rings for Wrestlings, at Wakes and other Festivals, consist of a small Party of young Women, who come not thither to choose a Coward, but the Daring, Healthy, and Robust Persons, fit to raise an Offspring from, I dare say, they sufficiently recommend themselves to their Sweet-hearts, when they demonstrate that they are of hail Constitutions, and enjoy a perfect state of Health, and like the Fatigue of that Day, fit on occasion at any Time, to undergo any bodily Exercise.

Honi soit
qui maly
Pense.

I ne'er could bear that the Women approved of the Norfolk Out-Play, the rending and tearing of Waistcoats, kicking and breaking of Shins, and rendring them so tender, they could not endure to be rub'd, but that their Inclinations were the strongest, for the Bedfordshire Inn-Play, and for such as approve themselves to be good at the Cornish close Hugg.

Estimation.
vid. Ful-
ler's medi-
cina Gym-
nastica E-
dit. 4th P.
220, &c.

Though at the beginning of the Preface, I take Notice, that Wrestling was in Vogue, great Credit Estimation, and Reputation, in Martial the Poets Days, Wrestling without all doubt, is of greater Antiquity, as appears, Gen. Chap. 32. Ver. 24. Jacob wrestled with an Angel, whether it was real and corporal, or mystical, and spiritually in its Signification, I leave Pool and the rest of the Divines to determine.

But I advise all my Scholars, to avoid Wrestling with Angels, for tho' they may maintain the Struggle 'till break o'rb' Day, and seem to lay their Adversaries Supine, and on their Backs they'll have the Foil, and be out of Joint, with Jacob's Thigh.

I conclude, that it requires a much abler Pen than mine, to explain it: And that it remains only ingeniously to assure you, I ne'er had been induc'd to write this first Treatise of
Wrest-

Wrestling, that ever was publish'd by any, but that I found it misterious, and hop'd it might fall into such ingenious Hands, as would make good *Facile est inventis addere*, and that such would fill up the several Blanks, I have left for that Purpose. Then I further promise, if this is acceptable to Gamesters, and those that would be such, to illustrate, and make clear and plain each Letter, with two or three *Copper Plates* at least, of the Postures in Wrestling, which can't be well done, till my Blanks are fill'd up; that it may be in time a correct Treatise of Wrestling, and invite many Persons to look into it, with an itching Curiosity of reading and exercising the whole Book frequently through, till they are become compleat Wrestlers; 'tis difficult to pitch upon a Subject like this, that has not been in some manner or other treated of by others, but much to be wondered at, if I am not laught at, for being the first Undertaker, being fearful I have committed many Faults, yet am concerned that I cannot apologize for my self, in the Words of the great and celebrated *Seneca*, to his *Lucilius de alienis liberalis fui; Quare autem aliena Dixi? Quacunque Bonè dicta sunt ab ullo, mea Sunt*. And tho' *Marzial* speaks for me, *Epig. 17. Lib. 1.*

Sunt bona, sunt quædam mediocria, sunt mala Plura.

Qua legis hic aliter non fit, Avite, liber.

'Tis not a Book if not so, neither am I confident of my own Sufficiency, to think I can perform any thing like Others, or do I set a greater Value on the Spider's Web, for being spun out of its own Bowels, however I declare by a *notum sit omnibus & singulis*; that if upon perusal of this my Book of Wrestling, my Readers shall laugh at it, till they lie down; I hope they'll be so ingenious, as to own the Fall which answereth the Design and very End of this Undertaking.

Now I have done every thing requisite and necessary, in a good Wrestling Master. 'tis not my Fault, if Scholars do not obtain the desired and propos'd End, which is a Total Vanquishing, and Overthrowing of their Adversaries.

I will not enlarge my Preface, with Encomiums of Modern Wrestlers, and what Encouragement the Students, even at the Universities, give the Exercise of Wrestling, who lie under

der a pecuniary Mulct, for not appearing in the Summer Evenings, appointed for that Exercise, neither do I say, *Jacob* was the first Institutor or Master, but leave the whole to the Censure of the Reader, who will Judge as he pleaseth, let me say what I will, without my Concluding with *Martial*, *Carpere vel noli nostra, vel ede tua.*



My Institutes *To Young WRESTLERS.*

Most Problems of the Mechanicks are more Useful then Curious, in Regard they commonly relate to the Execution of the most necessary Things in the Way of Life, so that I might be very large on my Subject, but that my Book may not exceed some Wrestlers Pockets.

I only explain the small Sword, Lever or Stilliard, which are all one, in the Reason of their Operations, and how far Useful to the Wrestler, but as this is a new Application of mine, I'll explain my self with all the Perspicuity and agreeable Easiness to be understood, and deduced into the Practice and Exercise of Wrestling, therefore both at the longer End of the Stilliard, as well as of the Lever, from their Fulciments and Props, may be call'd the *Feeble*, because as those Ends are farther from the Centers, they easier with less Weight and Force command the greater Weight or Blows, on the shorter Sides of the Fulciments and Props.

I cannot Demonstrate the sharp stroke of your Elbow, upon your Adversary's *Feeble* Wrist or Arm, which are of the greatest Consequence, and preferable too, and before the
Weight

Weight, better than in these following Words, in *Mandy's* and *Moxon's Mechanical Powers*, who treat of the *Lever*, *Stilliard*, and Stroke of the *Hammer*. From Proposition the 4th to the 5th.

For all other Statical Motions of humane Bodies, such as are curious may find them abridg'd, from *Alphonfus Borellus*, in *Lib. 1. De Motu Animalium*; Prop. 155. by *Sturmius Staticks*, with the Lines of Directions, P. 176, 177, 178, 179, 184, 187.

The true Reason of increasing Power of Engins.

None will require of us a strict Demonstration here, because we are buſied in Phyſick Matter, and we enquire the Principal of natural and ſenſible Motion, which perhaps will not preſently occur; one Thing I muſt ſay, that although I do not affect the Thing, yet by removing Things out of the Way, I ſhall open a Door to let into it; therefore I ſhall attempt many Methods, that ſo if one arrive not at it, I may make Way for another: Firſt, In the Ballance I will endeavour to ſettle that common Maxim, while the Weights and Diſtances from the Centre are reciprocal it is in *Æquilibrio*; As if in the Ballance A B the Weight of A of two Pound is to the Weight of B in one Pound, as the Diſtance of C B of two Feet to the Diſtance of A C of one Foot. If from a Piece of Timber, you hang a Ballance from the Point C, to be in *Æquilibrio*, ſo that you remove it ſo far from the Centre to answer the Addition that ſhould be made to the Weight, that is if the Weight of one Pound hang in the Point D, and in A a Weight of two Pound, to make them in *Æquilibrio* the ſame Weight ſhould be added, and inſtead of the ſame Weight you may add the ſame Diſtance, or ſo remove it from the Centre that C B be double to C D: Thus a Weight of one Pound being placed in B, it will be again in *Æquilibrio*, Experience ſhews this, but the Reason is to be ſought.

Firſt, I ſuppoſe any heavy Body to reſiſt a Motion upward, and the greater it is, the greater Motion it will reſiſt; ſo that a greater Violence or Force is required to move upwards a Weight of one Pound the ſpace of two Feet, than to
raife

raise the same Weight but one Foot high, or at least it requires a Force to be applyed of a longer continuance of time.

Secondly, I suppose while the Weight is moved downward, the Weight on the other Part of it may move somewhat upward, so that it may overcome the Resistance which the opposite Weight hath to motion upward; also while a Weight is moved more down or lower, it produces a greater *Impetus*, together with that Motion which would have been if the Motion had been less; this last part of the Supposition seems hard, therefore I shall explain it more largely.

I suppose, Thirdly, some productive Cause of Motion to be given, distinct for the most Part from the principal Agent to which Motion is ascribed, as in Things projected or cast from one, I think in good *Philosophy* it can scarcely be denied, such like Cause besides Motion which is successive, and no part whereof exists with the other, and therefore the other cannot be the Cause, for every effective Cause acteth not but when it exists; therefore while its Action exists, itself also exists, and while its Action exists, the Effect exists by such Actions produced: Therefore while any Effect is produced and exists, its Cause exists, but while one part of Motion exists, another part existeth not, therefore one part of Motion cannot be produced from another, and therefore another Cause of Motion ought to be admitted, but this Cause is not the principal Agent to which Motion is attributed, for first in Things projected, the Hand which throws the Stone is not any more join'd with the Stone in conveying it through the Air, and therefore produces nothing further, neither can that be attributed to Air that some do, to wit, that the Hand while it impels the Stone, impels likewise the contiguous Air, and that Air other Air, until it make a Circulation, and this last Air carries the Stone farther; but on the contrary, in the same precise Moment and Time wherein the Stone joined to the Hand moves the Air just before it, (since the Penetration is not granted) in the same time also this Air moves the following Air, and so consequently makes the whole Circulation at the same Precise Time, and there

there is found only the Priority of Dependence: Suppose the Motion of the Stone to be from the point A to B, and in the same precise Time it makes the whole Circulation and the Air which was in E follows in F, neither hath it greater Force to farther Motion than it hath from the Stone; from the following Time I ask whether the Motion of the Air F depends on the Motion of the Stone, or the Motion of the Stone on the Motion of the Air; if you say the first, I demand again from whence the Stone is moved, if the second, I ask from whence the Air is moved, for the past Motion of the Stone cannot be the cause of Motion of the present Air, therefore it is necessary to say something is added to the Stone from whence it is carried through the Air, and this I call *Impetus*, or Force, whatsoever it be.

Moreover I will shew, *Impetus* being granted, viz. While a Body descends it seems to me a Reason to be alledg'd, why in the first space of Time the Body descends one Foot, in the second three, in the third five, in the fourth seven, and so on, unless the continual Production of some *Impetus* be admitted, which is the immediate productive cause of Motion, which *Impetus* is permanent and may be increased.

* Also it follows, that a second *Impetus* is not produced, unless the first hath and produces some Motion, let two Weights be suspended in the Air, each produces some *Impetus* in it self, and also in the Body which they hang on, let one Weight be moved by the space of three Instances, or Moments, so that after that Third it hath an *Impetus* as Three, let down the second Weight in the beginning of the fourth Instant, wherefore it hath not the *Impetus* as Three as the other Weight; because (you'll say) it remains unmoved, and the other is moved; therefore Motion is the Condition to the producing a farther *Impetus*, at least such Motion whose *Impetus* is according to Nature.

Which I shall likewise make good from other Experiments: First, why while I drive a Nail with a Hammer of a longer Handle, I produce a stronger Blow or Stroke; in like manner, if I lift the Arm and the Hammer higher, so that it describes a greater Circle, the stroke is made more

* This to explain the stroke with your left Elbow,

valid and strong; no other reason can be given, but that by the greater Motion (whether as the Condition, or as the Cause, it matters not) a stronger *Impetus* is produced, so that the Power unless it be moved, never produces in the beginning of its Motion, such *Impetus* in the Nail, how great soever the Endeavour be, as it produces while it hath some Motion; so that if ten Men press with their Weight upon a Nail, it doth not enter the Wood so well, as if it be drove with an Hammer by one Man.

While any one runs a-pace, if his Feet be stopt he cannot chuse but fall; and so a Horse on full speed can scarce be held in, whence they list up their fore Feet, as it were, a contrary Motion to assuage every conceived *Impetus*: While a Boat is carried with a great *Impetus*, and is suddenly stopt at the Shoar, all that are in the Boat are moved, because now the conceived *Impetus* is conveyed farther, they bend forward being stopt.

And I shall shew that a Weight of one Pound placed a little farther from the Centre than another Weight of one Pound, will raise it up; suppose two Weights equal each to one Pound, so placed in a Ballance that one is double the Distance of the other from the Centre; whence I thus argue.

The Weight of one Pound, while it moves downward two Feet, may overcome the Resistance which a weight of one Pound hath to motion upwards one foot; therefore if they are so fitted in the Ballance, that while one is depressed two Feet, the other is only rais'd one Foot, it raises that upward; the Antecedent is prov'd, while the Weight of one Pound is moved downwards two Feet, its active Force, or *Impetus*, which it puts forth, together with such Motion, is precisely equal to that Resistance which the opposite and equal Weight hath to motion upwards two Feet; but the Resistance to motion upwards one Foot is less than to motion upwards two Feet; therefore, while one Pound weight is mov'd downwards two Feet, the other Pound weight may be moved upwards one Foot; but when two equal Weights are so plac'd in a Ballance that one is doubly distant from the Centre to the other; it also effects a double Space to that

that which its opposite effects; therefore we have one Reason now, why between equal Weights, that which is farthest distant from the Centre it depressed, and raises up its opposite Weight, which may be also proved in this manner; when two unequal Weights are equally distant from the Centre, the greater raises the lesser, because the Parts of Motion downwards are more than those upwards, and in like manner when equal Weights are so placed in a Ballance, that one is farther distant from the Centre than t'other, the Parts of Motion downwards will be more in one than the Parts of Motion upwards, are in the other, (or its opposite) therefore the Weight which is farthest distant from the Centre will raise the other opposite being equal to itself.

The Motion upwards of heavy Things is against Nature, and the violent Motion of them downwards is agreeable to Nature; but how much that is which is against Nature, so much is the resistance to that; and how much that is which is agreeable to Nature, so much is its Inclination and active Force to overcome the opposite Resistance; therefore where there is a greater Motion downwards than the Motion upwards, the active Force of resisting will overcome.

The second Reason is; a greater *Impetus* is required to move the same Weight a greater Space than a less, whether the whole *Impetus* be produced together, as happens in things projected or thrown; or successively, as when a Weight is drawn.

Also a greater *Impetus* is required to move a greater Weight some Space, than to move a less Weight the same Space; whence I thus argue, an *Impetus* which is required to move a Weight of two Pound one Foot, is double to the *Impetus* which is required to move one Pound one Foot; but the *Impetus* which is required to move one Pound two Feet, is in like manner double to that which is required to move one Pound one Foot; therefore the *Impetus* which is required to move two Pound, one Foot, is equal to the *Impetus* necessary to move one Pound two Feet, for those same things which are doubled are equal among themselves: But when two Weights are so placed in a Ballance that the Weight of two

' Pound is distant from the Centre one foot, and the weight
 ' of one Pound is distant two Feet; while the Weight of one
 ' Pound is moved downwards two Feet, the Weight of two
 ' Pound is elevated one Foot; and one Pound Weight as mo-
 ' ving downwards two Feet is in *Æquilibrio* with one Pound
 ' moving upwards two Feet: Therefore one Pound moving
 ' two Feet, will be in *Æquilibrio* with two Pound moving up-
 ' wards one Foot.

' And that we may render the same Reason more univer-
 ' sal, and that we may apply it not only to Weights and Bal-
 ' lances; but that we may extend it to all *Engins* in general:
 ' Suppose, as before, by how much more the Power is that is mov-
 ' ed, by so much the greater and Stronger is the *Impetus* produ-
 ' ced; therefore if a Power while it is moved one Foot can
 ' move 100 Pound one Foot; while the same Power is mo-
 ' ved two Feet it will move 200 Pound one Foot; to clear
 ' which Point, suppose for Explication sake, a certain Opinion
 ' rejected by most *Philosophers*, to wit, that Time increates or
 ' grows from indivisible Instants succeeding each other; sup-
 ' pose likewise that which necessarily follows from such an
 ' Opinion, to wit, the slowness of Motion is posited in more
 ' or less little Staies of rest, which Opinion I do not propo-
 ' se that in it I may found my Reason, but only that I may
 ' shun that Confusion which the common Sentence begets,
 ' concerning the continued Composition from Parts infinitely
 ' divisible; for when they treat of this Infinity, 'tis no Won-
 ' der if they mix Obscurity and Darkness together, therefore
 ' suppose a Power which while it is moved one Point may
 ' move 100 Pound one Point, and being fitted in an *Engin* so
 ' that while the Power is moved two Points, the Weight is
 ' moved only one Point.

' In such a Supposition, the Power will be moved the space
 ' of one Point, the Weight all the while no Ways resisting
 ' such a Motion, because the Weight as yet is at rest, but
 ' when the Power is moved to the second Point, it hath a
 ' double *Impetus*, viz. the *Impetus* produced in the mean time
 ' while it is moved through those 2 Points, but a double *Im-
 ' petus* moves a double Weight; therefore the Power which
 ' is

is moved two Points will move a double Weight one Point, if it be so fitted in an *Engin* that necessarily its Motion ought to be double to that which follows in the Weight.

And although this Opinion concerning Continuals should not be true, and the Power should never be moved but the Weight should be moved although slowly; nevertheless since a Power exerts a greater *Impetus* when it is most moved, as often as the Motion is greater in it than in the Weight, so often the *Impetus* will be greater in it, than if it had been moved equally with the Weight; but a greater *Impetus* can overcome a greater Weight, therefore a greater Motion of a Power compared with a lesser Motion of a Weight can also overcome a greater Weight.

To make it clearer, Suppose, to move a Weight of 100 Pound one Foot, an *Impetus* be required as 4, which the Power A may produce, and as I may so say, to lift it up while it is moved one Foot; there will be required to move a Weight of 200 Pound one Foot, an *Impetus* as 8, but an *Impetus* as 8 is produced from a Power if it be moved 2 Feet, for more *Impetus* is produced from a Power while 'tis moved two Feet than while 'tis moved one Foot, therefore that principal remains, *viz.* The Power as moved 2 Feet effects the same, as two Powers which are moved only 1 Foot; and we must not think *Impetus* to be so fluent of Nature, as not to maintain, and as it were, heap together, that is, if the Power be moved for some time it should not increase, also its intensive *Impetus* is not resisted by such *Impetus*; in like manner, a Weight is not supposed to resist a lesser Motion, as a greater; whence if a Power be so compared with a Weight, that while it is moved one Foot the Weight is necessarily moved the same, and the Resistance of the Weight is greater as moving one Foot, than the *Impetus* which is produced from the Power being moved one Foot, no Motion follows; but if an *Engin* thus distributes the same *Impetus* that the whole be employed in moving the same Weight half a Foot, it will make some Motion.

Nevertheless because this thing is of so great moment, and contains the most universal Principle in nature, therefore

fore 'tis worth our while to prosecute the thing a little farther, and to apply it in every part that it may appear more plainly.

I suppose first, that 'tis equivalently the same thing to apply a motive power as one; successively to move a body, suppose the space of 5 Feet, so that it move in the first time the space of 1 foot, moreover the same Power moveth in the second time by another, and so on, and to apply 5 moving Powers successively as 1; of which, to wit, the first moves in the first time 1 foot, the second in the second time following, the third by the third, and so on; for the moving Power as one if it be applied to the second time, may as well move another also like it self, therefore the same will be Equivalent whether the same Motion continue, or another like to it be Substituted.

Secondly, I suppose to move or sustain a body, to be the same, as to apply 5 Powers each of which is a Power as 1, and to apply 1 so that it may be a Power as 5, as if in 1 Ballance you may put a body of Gold of 1 foot, the same will out-weigh 5 bodies of each 1 foot of another matter, which is 5 times lighter than Gold, for neither hath the moving Virtue in it self, as the first Quality; for if 5 Heats or warm Things are put as 1, they can never be produced in the Subject but as one Heat: But and if 2 Powers are sufficient to move each of them a weight of 100 Pound, if they are join'd and concur together they will overcome or move a weight of 200 Pounds; This rule is common in all equivocal Agents, so if the Powers of 2 Candles in some determinate Place, each of them produces 1 degree of Light acting together in the same Place, they produce a greater degree of Light; so while the Sun in an Eclipse is hid in some parts, the Light shineth more weakly, therefore in these Cases extension begets intension, or is equivalent to it.

Suppose 2 Men move unequally, to wit, with a double velocity one to the other; what is in one that is not in the other; and first it is certain that the Motion of the one is always double to the other, so that while one is moved one foot, the other only moves half a foot; and while the first
 ' passes

passes over half a foot, the other passes over a quarter of a foot; and in whatsoever time assignable, the parts of Motion in the one are more than in the other, whence 'tis certain in the second place, if the Motion of the power confers to this that it move the opposite Weight, while the power hath greater Motion it produces a greater *Impetus* in the opposite Weight, from whence the Argument may be formed.

A Power advances its Force by Motion, therefore while 'tis moved with a double Velocity, 'tis equivalent to a double Force, but a double Virtue or Force can move a Weight doubly greater, or as great again, therefore a Power moved with a double Velocity can move a Weight doubly greater; the first Antecedent is certain, for a Power however it be apply'd will not move unless it be moved, whether its Motion be the Condition to this that moves, or whether the Motion it self be the immediate Cause of Motion, it matters not; neither is there need to examine these Things, since divers Explications arise from divers physical Principles: For some acknowledge no Motion which takes not its rise from *Impetus* or Force, and consequently to produce a greater Motion in a Power, they require a more stronger *Impetus*; therefore if a Power be moved with a velocity double to the Weight, it produces an *Impetus* doubly stronger to that which it would have had if it had been moved equally with the Weight: But if it be moved equally with the Weight, the *Impetus* which is produced in it self should be sufficient to move 100 Pound such a Space; therefore if it be moved with double Velocity it will move 200 Pound the same Space; being explain'd, we'll suppose a free Power to impel lightly some Weight, so that by the Force of its Impression it is not moved, it will use a greater Endeavour and at length moves it. I ask what makes that greater Endeavour unless a more stronger *Impetus* be produced (supposing always that such *Impetus* is granted) but if the Power it self be moved more swiftly, it produces a greater *Impetus*: Therefore by the greater Motion of a Power is adhibited that which is necessary, that a Weight may be moved doubly greater (or as great again) each part is proved, to Wit, while any Body is moved more swiftly a stronger *Impetus* is produced;

or the intense Motion being secluded what Way soever from
Impetus, the Succession of so much local Motion is agreeable
 with Intension; for the Velocity of Motion is some Per-
 fection which cannot be explicated, because of the Succession
 of Motion, and the infinite divisibility of Time. Notwith-
 standing in each Opinion, Velocity or Swiftnes is said to
 be some Perfection of Motion: For suppose in *Fig. 14.* some
 Motion in Angles, in as much as some think them indivisi-
 ble, let A B C D a potent Angle in one instant also indivisi-
 ble, be so moved, that leaving the former Space A B C D, it
 possesses the next following C D E F, suppose another An-
 gle or as some call it, a Physical Point G H K I be so mov-
 ed in the same indivisible instant, that leaving the former
 Space G H K I it possesses the Space L M O N, surely the
 former Motion is a more perfect Motion than the second,
 and therefore if there be required an *Impetus* to Motion,
 there is required a more stronger to effect the first Motion
 than the second: But if no *Impetus* be required, but imme-
 diately Motion be produced from the Power, there is re-
 quired a far stronger Endeavour to obtain the former than
 the latter; Wherefore to conclude, the greater Endeavour of
 Power moveth a greater Weight than a lesser, but a greater
 Endeavour of Power is advanced while 'tis moved swiftly
 than while slowly, therefore while a Power is moved swift-
 ly it also moves a greater Weight.

Also the first consequence is plain, (while a Power is mov-
 ed with a double Velocity 'tis equivalent to double Power)
 for sure it is, while any Power adhibits or uses an Endeavour
 doubly greater, 'tis equivalent to 2 powers each adhibitting
 or using an endeavour doubly lesser. So one Horse if he
 endeavours much, may draw a determined Weight, which
 he may draw twice as easy, and without so great endeavour,
 if another Horse be joined with him to assist. Wherefore
 if it be moved more swiftly it will be equivalent in order
 to move a weight of a greater force, although sometimes
 the weight doth not increase its motion; for if the motion
 of the power be increased, the motion of the weight is e-
 qually

qually increas'd. A Power moved more swift will indeed be equivalent to a greater, but all that perfection which happens to it from Motion relates to the making the Motion of the Weight greater; for a Weight of a greater Motion resisteth more, therefore in Motion these two are always taken for the same, to wit, to move a greater Weight to a less Space, and a less Weight to a greater Space, for as to move a greater Weight a greater Endeavour is required, so to move a Weight to a greater Space, a greater Endeavour is also required, the whole Artifice of Engins then consists in comparing the greater Motion of the Power with the lesser Motion of the Weight, and according to the proportion of excess, the Force of the Powers are increas'd; because Powers increase not their Force but by Motion, and therefore Motion doubly swifter, produces *Impetus* doubly greater.

* I illustrate how useful Wrestling is to a Gentleman * Gentle-
in Fencing, in the following Example of Parrying, and leave man.
it to the ingenious, to make a farther Application as oft as an
Opportunity shall offer it self.

† He that will parry with his left Hand, (having on a long † Small
thick Glove,) must camp or stand low lying open, and sword.
holding the Point of his Sword sloping downward, and wide
but, and low, within a Foot of the Ground, but not so near
as to stick in the Ground, and draw in his right Hanch, which
is to bend well over his right Waistband, his left Hand must
be in a Semi-circle advanc'd, be sure high enough, about a
Span off, and before his Brow, and mind when his Adversary's
Shell advances, then 'tis suppos'd the Thrust is a coming,
then must his left Arm sling or swing Compass enough round
his Adversary's Sword, his left Arm being extended streight
out, with the Palm outwards, and Fingers streight at length,
with the back side of his left Hand, over the inside of his
left Knee, fetching the Compass with his Hand, about the
height of the Pit of his Stomach; he must be sure not to
throw his left Arm wide Outwards, but as before, straight
towards his right Knee. When he has secured his Adversary's
Sword, upon his home, and not half Thrust, and the longer

Feeble

ger his Adversary's Sword is, the better he may if he has a mind to kill him, (as a Swordsman) make a Thrust upon him, by advancing his right Foot, but if he has a mind to disarm him, and have him at his Mercy, (as a Wrestler) he must step forward with his left Foot, and throw his left Elbow over his Adversary's right ~~Fible~~ Wrist and Sword, and come in for the Gripes; if he will he may throw his own Sword from him, and take his Adversary's Sword from betwixt their Bodies, he being disabled by that Lock from holding it fast, and kill him with his own Sword, as in Figure the Eighth of this Book.

Hippocrates was not a little Proud that he had adapted Exercise to Medicine, and tho' he might think with many more as I do, that Exercise is the *Unum Necessarium*, he would not destroy Pharmacy and shut up all the Apothecaries Shops at once but introduceth it into the Art of Physick, and methodiz'd it to that great Perfection, that in his third Book *de Diatá*, Sect. 12. he saith, he could distinguish Πότερον τὸ σιτίον τὲς πόνους, ἢ οἱ πόνοι τὰ σιτία, ἢ μετρίως ἔχει πρὸς ἀλλήλα. *Utrum cibus superat labores, aut labores cibus, aut moderatè inter se habeant.*

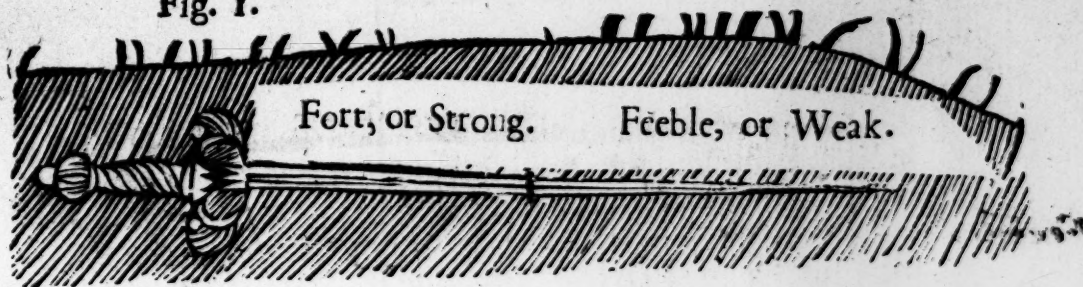
The Effects even of Chafing and Friction which he explains in his 2d Book *de Diatá* Sect. 42. is to my Purpose, as he maintains it, Incarnates and makes the Flesh increase and thrive, whilst he affirms *Carnes calefacta ac siccata alimentum in seipsas per venas trahunt, deinde augescunt.*

He gives his Thoughts upon the Ἀνακινήματα or preparatory Exercises; which were made use of amongst the Ancients to warm and fit the Wrestlers for the more vehement Ones.

In some Cases he prescribes Πάλη, or common Wrestling, or other the Ἀκροχέρησις or Wrestling by Hands only, without coming in close. But of the Πάλη δια συμπλοκήν, ἐν ἣ προσέπνυσοντο ἀλλήλοις οἱ παλαιστίται. i. e. *Lucta per complexum, in quâ consertis, impactis, vel complicatis corporibus res agebatur*, which is our CORNISH-HUGG, or INN-PLAY Wrestling, he makes no mention (*forsan dedita operâ*, perhaps on purpose) as knowing full well, that that Manly Exercise, if generally Practis'd, would supersede the Necessity of Physick.

Fig.

Fig. 1.



One Parrying
his Adversary's
Thrust given
within his sword
with his Fort
first Parade in
Quart.

Fig. 2.



Fig. 3.

One giving
in a Thrust
within the
Sword with his
Feeble & his
Adversary Par-
ries it with his
Fort near the
shell.

One giving
in a Thrust with-
out, above the
sword, betwixt
his Fort and
Feeble.

Fig. 4.



Fig. 5.

One Parrying
his Adversary's
Thrust given
without his
sword, with the
first Parade in
Terce betwixt
his Fort and
Feeble.

Fig. 6.

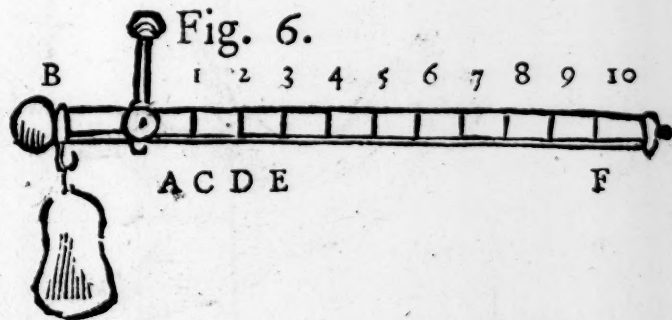


Fig. 7.



Fig. 9.

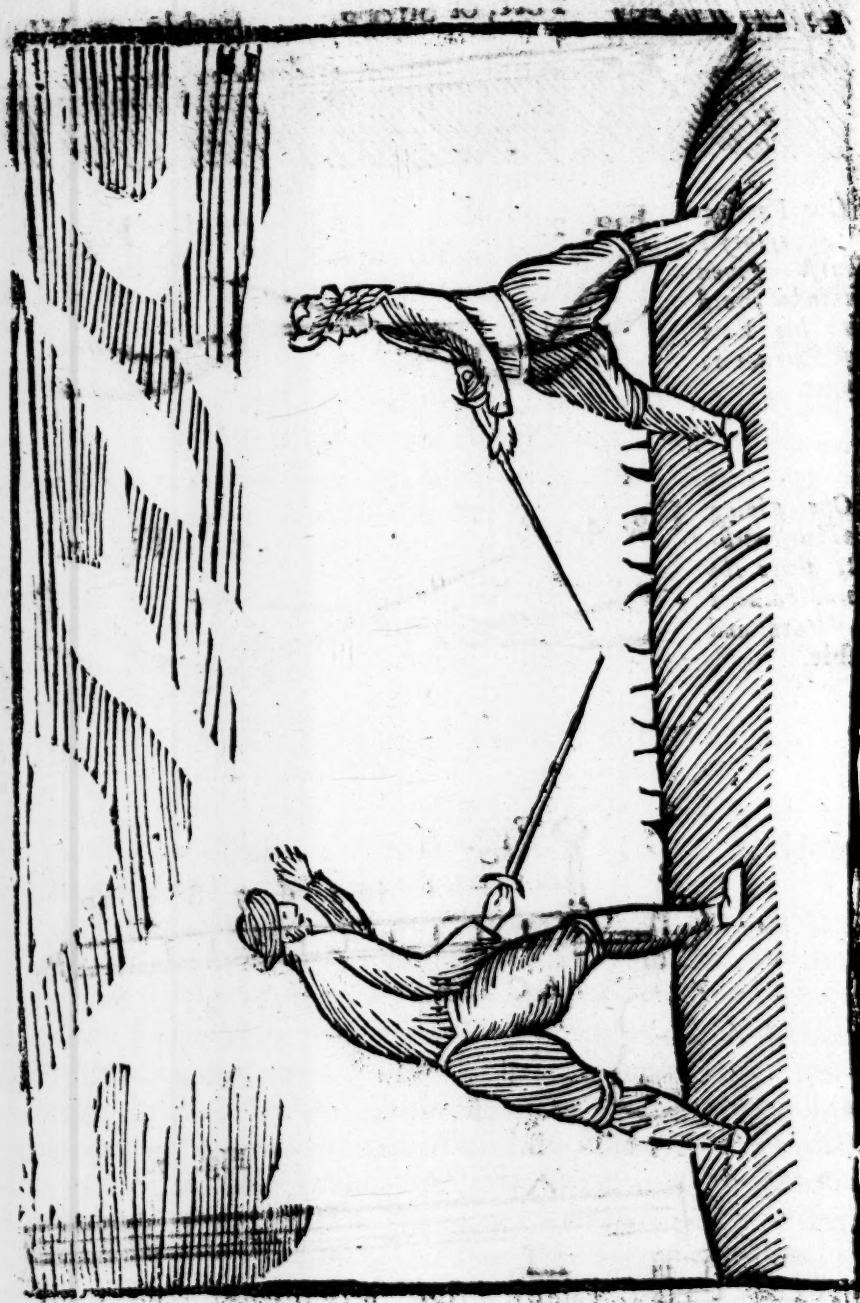
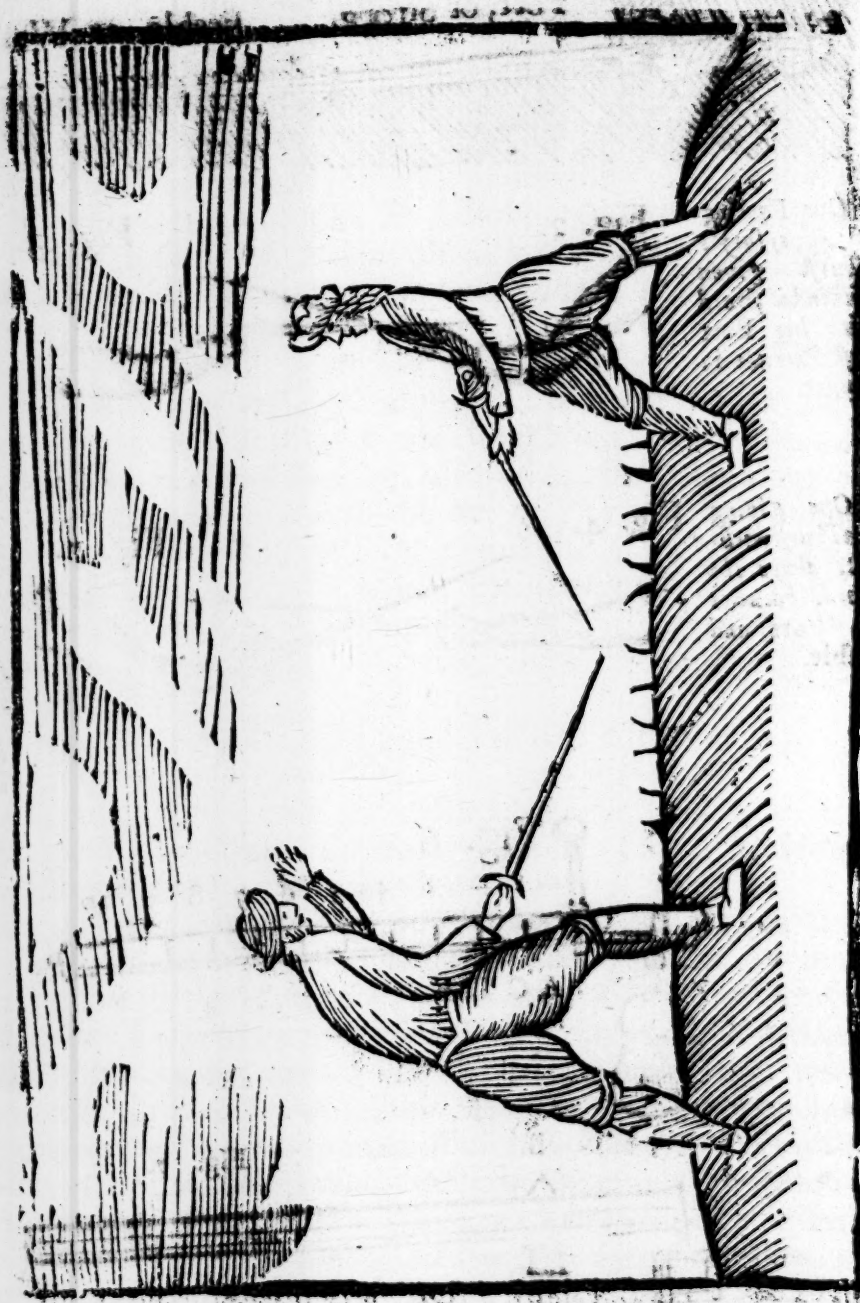
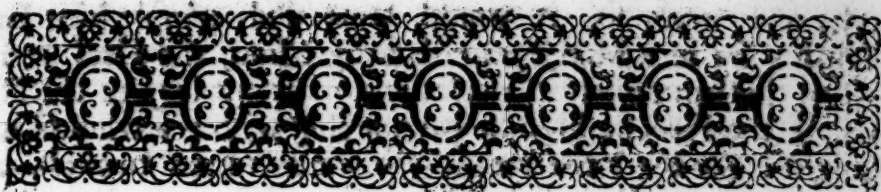


Fig. 8.





Sir THOMAS PARKYN'S *Inn-Play WRESTLER.*



HO OSE rather to wrestle in a pair of Lin-
nen Drawers, wide at Knees, easie ty'd
above the Knees, than in a pair of streight
Breeches.

2. Choose rather to wrestle with narrow low-heel'd Shoes,
than with broad Heels; for in the first you'll stand much fa-
ster, whether on a Causey-way, wet or dry Ground; and with
narrow heel'd Shoes, you'll easier disengage, and come off from
the hanging Trippet, &c. you may put Tacks into your
Heels to prevent your slipping and sliding.

Sir John Floyer in the 11th Part of his cold Baths, Pag.
202. explodeth high-heel'd Shoes, and commendeth low-heels,
which I found so much to apurpose and advantageous to Wrest-
lers, that I here give you his very Words.

High-heels usually are the Cause of most Strains, either in
the Ankle or Knee, &c. for no Man treads streight and per-
pendicular with a Heel; nor can he walk far without Weari-
ness, especially in the Knees and Muscles of the Thighs, from
the ill Figure the Limb is in upon every Step; so that no
Man with a high-heel can tread strong and bodily, especially
with

*Pumps**Quadruples*

with the least Weight and Burthen on him; should a Chairman that uses *Pumps*, but one Day wear a Heel, but an Inch high, and work so, it would lame and cripple him for a Month; for in a Man upon his Progression, the Heel comes first to the Ground, but in Horses and most *Quadruples*, the Toe; and if the Heel be high he cannot step with the whole Limb straight: For the Knee bending forwards verges towards making an Angle, as may be seen by making a straight Line, from the Heel and Hip, &c. and in such an unnatural Posture no Man can walk far and long without Pain and Weariness; but we must be wiser (forsooth) then our Maker, for infinite Wisdom, that has made all Things by a right and unerring Rule, by Weight, Measure, and Number, surely would have set a high Heel to Man at first, when he made him, if he had thought it to have been necessary, &c. And one thing more I add as a most necessary Remark, *viz.* That no Man ever sprain'd his Ankle, and rarely his Knees, that never wore a Heel higher than the natural Plan of the Foot; neither have they Corns under the Foot, nor on the Toes, without the Shoe be too straight: I could wish our Soldiers would think of this.

† Distortion or
Strain de-
fin'd.

That I may yet farther reconcile my Scholars to low Heel'd Shoes will be convenient in this Place to define a Distortion by Strain. † A Distortion is an Effort, or Strain in the Joint of the Foot, by a violent and painful Extention of the Ligaments which fasten it to the Bone of the Leg.

Distortions are of two sorts, one is when the Ligaments of the Outward Ankle have suffer'd; and the other, when those of the Inward one are hurt. The first is when the Foot is turn'd Inwards; and the second when it is turn'd Outwards; the first is very frequent, but the latter rarely happens.

Its Causes.

Both are occasion'd by false Steps (from high Heel'd Shoes) made in Wrestling, Running, Leaping, and even in Walking, frequently when the Person's Heel and Foot come to the Ground, if they don't (especially the Heel which should come first) meet with a plain and even Ground, they yield and Bend that Way which the Floor or Ground inclines them.

In

In all sorts of Sprains, and Wrenches of the Joynts and Tendons, (says Sr. *John Floyer*) the present Application of cold Water, or Verjuice and Water, or Verjuice alone, are the best Remedies yet known.

No Doubt but whoever begins his Apparatus with clapping the Foot into a pail of cold Spring Water, according to his cold Baths, may conclude, there are no stronger Repressives than it, and that the Coldness of the Water contracts the too much extended Ligaments, and prevents any Afflux of Blood and Humours falling on the Part, whilst heat promotes Suppuration.

But if the Strain or Distortion be very violent insomuch that it is accompanied with an Extravasation of Blood and Humours thro' the whole Foot and Leg, or in either of them.

I advise to bleed three or four Times to prevent a Mortification, yet least e'ery one should not Rely upon his Hypothesis, I shall here insert some proper Methods and Applications.

I my self have abated the Pains and Swellings by Strokes and Sprains having mixed Oyle of Turpentine and Beer of equal Parts, and well rubbing the grieved Part therewith.

Some advise to take a Pickled Herring, beaten in a Mortar to a Cataplasme, and apply it to the strain'd Part.

Other eminent 'Surgeons at first for a Recent Sprain, make use of a little Defensative made with the Whites of Eggs, Oyl-rosat, and powder'd Allom, which they spread on the bit of Linnen A, as in Fig. 10. for the two first Days, covering it with the Bolster B and the Bandage C drawn a little tight.

On the Third Day they prepare an Aromatick and Astringent Wine, with thick Wine, Roses, Wormwood, Rosemary, Pomgranat Rinds, Allom, and common Salt with this Wine very Hot they foment the Foot, and lay on it a Bolster dipt in the same, and over that a Bandage, which I would have drawn tighter then the former.

The Application of the Bolster and Bandage contribute as much to the Cure of the Strain as the Remedies. Therefore it ought to be methodically applied, the Bolster is to be four doubles about four Finger's Breadth broad, and about half an

Ell long, you are to fix its middle on the Soal of the Foot, the two Ends coming to cross on the Instep; and each of them ending with a Circumvolution which takes in the Ankles, the Band is to be of the Breadth of two Fingers, and two Ells long; You must place the first End opposite to the Strain, that having passed under the Feet you may mount it up again, and keep it in a strait Posture; you must continue these Circumvolutions which all cross the Instep, and end by a Circular one above the Ankles, and if neatly perform'd it is to represent a Spica, or Ear of Corn, on the Foot.

When you have made use of this Wine for ten or twelve Days, you must lay on the Astringent Searcloath D, extended on a bit of Leather, and over that fix on the plain Band E shorter and narrower than the first, with which you must make the same Circumvolutions, the least End of which you sow, in order to leave it on till the Patient finds his Foot has no further Occasion for a Band.

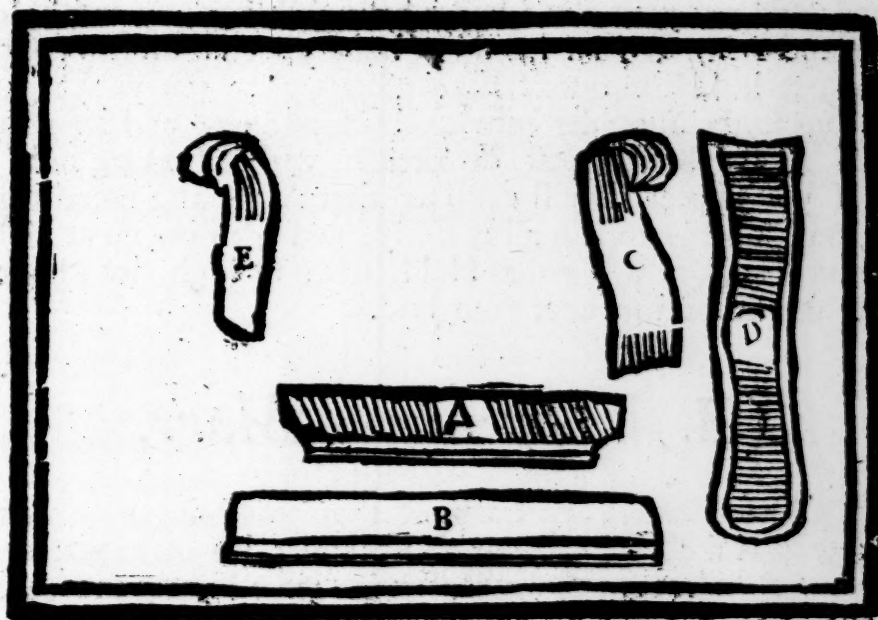
Which Time does not always come so soon as you wish, for when a Strain has been Great, you sometimes feel it whole Years; and tho' you tread never so little on an inclining Ground you'll find your Foot disposed to yield that Way which has before been turn'd, wherefore you are carefully to look where you set your Foot, till it has recover'd its former Strength. Use low-heel'd Shoes, and you'll seldom if ever have Occasion to make use of any of these Prescriptions thro' Wrestling.

If we choole an Horse for Strength, whether for the course, hunting, or burthen, don't we take a particular Care that he has short Fet-Lock Joints that he mayn't Strain those Parts in his Exercise and Business,

For shame let us leave of aiming at the out-doing our Maker in our true Symmetry and Proportion, let us *likewise* for our own Ease, secure treading, and upright walking (as he design'd we should) shorten our Heels.

Since the Women have lower'd their Top-Sails and Head-Dresses, and find it a vain Attempt of theirs in offering to *add one Cubit to their Statyre*.

Fig. 10.



3. Unbutton or untie your Shirt Neck, with your Wristbands, for fear your Antagonist should get his Hand into your Shirt Neck, or Collar, and by holding his Arms up, and thrusting his Knuckles against your Wind-pipe, you for want of Breath be oblig'd to yield him a Fall.

4. Camp (as in Fencing) or stand low with your Toes out, Knees bent, and your left Elbow close to your Body, that he gets not his right Hand betwixt your left Elbow and Side.

The Flying Horse.

TAKE him by the right Hand with your Left, your Palm being upwards, as if you design'd only to shake him

him by the Hand in a friendly manner at the beginning, and twist it outwards, and lift it upwards to make Way for your Head, and put your Head under his right Arm-pit, and hold his Hand down to your left Side, hold your Head stiff backwards, to hold him out of his Strength, then put your right Arm up to the Shoulder betwixt his Grainings, and let your Hand appear behind past his Breech, without taking hold; but if you suspect they'll cavil at that Arm, as a brecching, lay your same Arm along his Belly, and lift him up as high as your Head, and in either Hold, when so high, lean backward and throw him over your Head.

(H.) *The Flying Mare.*

1. **B**E sure when you take it that you bring your Arm past the Bear of your Arm, under his Arm-pit, and let your Arm be bent upwards towards your Head, and will keep him from slipping from you.

Hanging Trippet.

THE Hanging Trippet is when you put your Toe behind your Adversary's Heel, on the same side, with a design to hook his Leg up forwards, and throw him on his Back.

When you take the Hanging Trippet, but can't bring his Leg forwards, slide your Leg behind his, and let your Toe go before his other standing Ankle, bear him backwards.

And the only way to prevent the Hanging Trippet, trip or draught is to turn in upon him the contrary way, take him under your Arm, or strike his standing Leg from under him by the In Clamp which see.

In

In-Clamp

IS throwing your Heel on the Inside of his, as if you would take the In-lock; fall in close to him, bear upon him with your Breast and Chin, and strike his Leg from under him with your Heel, as you are directed to do when one Back-clamps you. *Vide* Back-clamp.

Back-Clamp.

WHEN your Adversary Back-Clamps you, which is, when he claps his Heel in your Ham, with a design to throw you backwards, fall in close to him with your Arms about him; as for the Gripes, bear upon him with your Breast and Chin, and kick your own Breech with your own Heel, with his Feeble Heel in your fort Ham, and his Head and Shoulders will come to the Ground first, that throwing him out of the Line of Direction.

(I.) The Pinnion

1. **I**S when he hath his right Arm upon your Shoulder, Arms, or Side, and you get hold of his right Wrist with your right Hand, lift your Arm very high, and your Shoulder-bone turns his Arm together with the Twist of your right Hand upon his Wrist, or his left Hand being at your Right, take hold of his Wrist with your left Hand, and without lifting up your right Arm, only gripe hard with your left Hand, and twist your Knuckles backwards and pluck downwards, and the higher his Hand-hold is, (as if at your Hair) the easier 'tis to be taken, but it may be taken from your

Side by throwing your Arm on the inside of his, and plucking his Elbow inwards with your other Hand, or it may be taken from your Elbow by holding his Wrist there, and turning your Arm over that which is held, or it may be taken as in A the 6th, and be sure when you take this Hold don't let his Wrist go, until you are sure of the Hold; with whatsoever Arm you take the Pinnion, before you bring your Hand of that Arm to his Elbow, which will prevent him from slipping from you, then can he neither rise nor fall without your Permission, and your other Fist is at Liberty to box him or throw him forwards.

(K.) The Gripes

1. **A**RE nothing but laying your right Arm amongst his small Ribs, and putting your left Hand to your right Arm, to augment your Strength in griping, and when you gripe get your Head on the outside of his Arm, then may you lift the better.

2. Never delay the Gripe, but get that as soon as you can, and hold him strait, and your Head close to his Breast, that he doth not give you his Elbow, and stand low with your Knees bent and Toes out, and 'twill prevent Buttock, Back-lock, In-lock, and Trip.

*AB. E: 10. 11. 12.
Should have
been ink 3. 4. 5.*

(A.) A Method for the Inn-Play.

TAKE him by the right Hand with your Left, your Palm being upwards; as if you design'd only to shake him by the Hand in a friendly Manner; at the beginning, and twist it outwards, and lift it upwards to make way for your Head, and put your Head under his right Arm-pit, and hold his Hand down to his left Side; hold your Head stiff backwards;

wards, to hold him out of his Strength, then put your right Arm up to the Shoulder betwixt his Grainings, and let your Hand appear behind, past his Breech without taking hold; but if you suspect they'll cavil at that, as a breeching, lay your same Arm along his Belly, and lift him up as high as your Head, and in either Holds; when, so high, lean backward and throw him over your Head, which is call'd the Flying Horse.

Or when you twist him in that Hold, he will be apt to bend or lean the other way; hold up and continue your Twist, and step sharply with your left Foot to his Left, then throw your right Leg clever behind his, even to his right Heel; and at the very same time, with a sharp Stroke at the middle of his Breast, with your right Elbow, that your right Hand may reach his right Arm, throw him Head and Shoulders over your right Thigh.

2. With your right Hand having your Palm upwards, take him by the left Wrist, your little Finger, and next about his Thumb, his Palm being behind, or downward, then thrust your Hand down toward his left Knee, and turn his Fingers up backward, and with your left Hand help to hold his Fingers, whilst you shift all your right Fingers round his Thumb, which hold up, and pain him till you please to throw him forward, by laying your left Hand upon his Neck.

And if his Palm be upwards and yours downwards, you help the Twist at the first, with your left Hand, laying your Fingers upon his Wrist, and your Thumb upon his Knuckles and pain him easily; put your left Hand to his left Elbow, and pluck it inwards till his Arm falls in for the Pinion.

3. Set him your left Leg with a step at least three Quarters of a Yard forwards, bearing your whole Weight upon your Hanch or Leg, leaning backwards with your Body, twist your Body with your right Hand on your left Arm; if he trips at your left Leg, suddenly step into him with your Right (drawing your Left backwards) and play your left Leg loose behind, with your left Elbow cross over his Breast, that your
Hand

Hand may reach his left Arm, as in A the first your Right did.

You must be sure to make your Step with your left Leg, so near him, that if he doth not trip at your Left, you may step in at one Step easily, with your Right to his Right, and play the loose Leg with your Left behind him, even to his left Heel, and with a sharp Stroke with your left Elbow so far over his Breast, that your Hand may reach his left Arm, strike him backward over your left Thigh, as in A the first, you threw him over your Right.

4. Be sure to keep your left Arm close to your Body, that he getteth not his Arm betwixt your Arm and your Body, and keep it close, though he puts his on the outside towards your Back, for then you are better for the Gripes, but if unawares, he gets his Arms betwixt yours and your Body, crush his, and lift yours up inwards, and when he shrinks to you, take the Gripes, but don't let his Arm go that's betwixt your Side and Arm, until you have your Arm about his middle.

And if he gets his Hand betwixt your Arm and Body towards your Side, you may break that Hold by securing and thrusting at his Elbow, and thrusting your Breech out.

5. Holding both your Arms higher than your Head, bid him take what Hold he will, and be sure he'll come to gripe you, but as soon as his Arms are going about you, put your Arms under his, and take hold of both your Elbows, and lean backwards, let either of your Arms go, lean backwards, lifting your other up, and from thence take the Gripe.

6. If he take hold of your right Wrist with his right Hand, throw your left Arm on the inside of his right Arm, and take the Pinnion.

(B.) Hold but by one Arm.

1. **I**F your Adversary hath you by the Collar, with your right Hand hold his Fast there by the Wrist, and with your

your left fort Elbow, press on the top of his Arm upon his Feeble, betwixt your right Hand and his Elbow, or come quick over his Wrist for the Gripes, following him with your left Knee in his right Ham, and bear him backwards as in *K the 4th. E. 11.*

Both of your Arms being at his Breast, or either Arm at his Elbow, and he beareth at your Leg hard, and is ready to draw you over either Legs, strike off his Leg with your contrary Knee against his drawing Thigh, with the turn of your Body; the same way Inclamp, and catch his standing Leg with the same Heel inwards, and bearing him backwards, throws him an excellent and ready Fall; or if you shift either Arm to his Back (under-hold) then you are ready for the In-lock backwards or forwards, Buttock, or to return to the Trip with a Draught.

Any of these Falls will lodge your Knee upon his Belly, if you have a mind to disable him for Wrestling any more.

2. When he beareth at the out side of your Leg, having you by the left Arm, take him up under your Arm, (*Vide B the 4th.*) if he stops it by putting his Arm along your Belly, then go to the Flying Mare, and if he stops that, give him your Elbow under his Chin, if he offers to gripe from it.

3. If he hath you fast by the Side with either Arms, with the same Arm of which Side he holds, then with the inside of your Arm near the Elbow, hold his Close to your Body, and by lifting it up, and leaning backwards, and moving round, you may torment him and take the Gripes suddenly, when it draws him to you; if he hath hold of your right Side with his right Arm, and intends to pluck you to him, turn your right Arm over the outside of his right Wrist, and in for the Gripes.

4. When both of you have hold but by one Arm, and that of your left Side, bring your right Arm for the Flying Mare, or take hold under his right Arm-pit, and your right Shoulder to his Right, bearing hard against his Breast with your right Elbow, from thence to the Gripes, or your right Hand to his right Shoulder, as in *C the 3d*; or your right Hand cross upon his Breast or Collar, as in *C the 14th*; and if his

his right Arm hath hold of your left Side, you must hold your left Elbow close, or as in B the 3d, or offer to lift his right Elbow up to take the Gripes, and if he resists you by holding his Elbow down, at the same time turn over his Wrist with your left Arm, and for the Gripes; but if he hath hold of your Arm or Shoulder, you need not lift his Elbow, but turn over his Wrist, and if his Arm be pretty far over your Shoulder, lay the Edge of your right Arm upon his, and with your Left laid upon your Right, press his down, or put your left Arm to his Elbow, and your Right to his Arm-pit, as in C the 1st, but rather twist his Arm as in the latter end of C the 1st.

5. What first Hold you have with one Hand, get your right Hand to his left Side, and so to the Gripes.

6. If you put your right Arm to his left Shoulder, and he takes hold of your right Arm, with both of his Arms, you drop your Right to his side, and with your left Hand strike off his Elbow, come for the Gripes, with your Knee in his Ham, bearing him backwards, as in C the 4th.

7. If you take hold of his right Shoulder, with your left Hand, and he has his Hands upon your right and left Shoulders, drop your right Hand to his left Side, and over his right Wrist, with your left Arm, and in for the Gripes, with your left Knee in his Ham, bearing him backwards.

(C.) Hold by both Arms.

1. **W**HEN your Adversary hath you by both Arms, and beareth at your left Leg, drop your right Arm and take the Flying Mare; or drop and lift him under your Arm, especially when he thrusts you backward, but if he doth not bear at your Leg, drop your right Hand to his right Arm-pit, and your right Shoulder and your Head close to his Shoulder, shift your stand a little towards your Left, and if he doth not move with you, venture to get the out Back-Lock,

Lock, or the Gripes which is the surest; or get both your Arms to one of his thus (especially when his hand is at your Shoulder,) instead of holding his Elbow and Arm Pitt, put your Left hand on the out side of his Right round to the inside of his, a little above his Wrist, and there hold, and your Right round on the outside of his same Arm, towards his Shoulder, and with both your Arms and Shoulders you may twist him, or when one Hand is at his Elbow, the other at his Arm Pitt, you may throw either of your Arms over his Neck, according as you see your advantage, or if his Arm be at your Side, and you have both Arms at his, take your Hand from his Arm Pitt, and lift under his Left Arm with your Left Hand, as in B the third, or when both your Arms are at one of his, whether at his Shoulder or Arm Pitt, be sure to thrust your Elbow again his Breast hard, and it will prevent his throwing his Arm over your Neck.

2. If his Right Hand be at your Side, you must hold your Left Elbow close, and lift his Elbow to get the Gripes, but if he Resists you by holding his Elbow down, at the same time turn over his Wrist, and in for the Gripes, and when he hath you by the Left Side, with his Right Hand, and you the same hold of him, at the same time turn over his Wrist for the Gripes, pluck him to you with your Right Hand the best Way, and presently lift him up, but you need not pluck him to you if his Right Hand be at your Left Shoulder.

3. The best hold you can get, is to hold him by the Right Elbow with your Left Hand, and your Right Hand upon his Right Shoulder, and at the same time that you bear at his Leg with your Right, hop up with your Left, and to stop that to throw you at the same time, he must clap his Right Knee into your Left Ham, (being the hopping Leg) and bear you backwards.

4. And C the 1st, When one getteth hold of one of your Arms with both his, if either of his is upon your Arm or Shoulder, then with your other Hand that's at Liberty you may strike at his Elbow, break his hold and come in for the Gripes but if one of his Hands hath hold under your Arm Pitt,

G

you

you must get your Elbow (that is, at Liberty) into the hollow of his Arm, that hath hold of yours, by the Arm-Pit, and thrust your Elbow from you, and when you see your Advantage, get the Gripes, (that is, if he holds his Elbow stiff out, but if he holds his Elbow low, and stands close to you, turn over his Arm, and if high, he can't avoid the Gripes) and in all the Parenthesis, or betwixt the two half Moons, you must suppose his Hand to be upon your Shoulder, and not at your Arm-Pit.

5. When one offers to come to your side with his left Hand to gripe you, let him have fast hold of your side, and at the same time take the cross Buttock from the Under-hold, your Hand being past the middle of his Waste or Back, for he'll humour and lean to the Buttock very well, upon striving to get the inside of your Arm and Side, or put your right Arm under his Left, and taking hold of his right Arm with your Right, towards his Arm-Pit, pluck with your right and left Hands, and thrust him down with your Shoulder, or lift your right Arm up under his Left, and when you draw him towards you, then gripe him, or step up into him at the same time, and lift with your Arms and Thighs as in D the Fifth.

6. If you are fearful your Adversary will get the Under-hold, fly back a little, and give him your Elbow under his Chin, and from thence to his side, with your Right, &c.

7. If one hath your Arm betwixt his Side and Arm, so that you can't pluck it out, turn your Elbow upwards, and your Hand downwards, and it will turn it out.

8. When you have hold of your Adversary by both Arms, you may drop either to his Sides, and come over his Wrist, with your other Elbow and Arm, for the Gripes, or drop one Arm, and go to the Flying Mare, or drop and go both Arms to one of his, as is the latter end of C the first.

9. If he hath you by both your Shoulders, with both his Hands, and would throw his Head in your Face, drop your Right, and take him by the right Wrist, and hold your Elbow against his Face, then lift up your left Arm and twist it with your Right, and take the Pinnion. Or drop your
Right

Right for the Flying Mare, but if he be a heavy strong Man, and will not easily come, but holdeth up his Arm so high, that you cannot lift your Elbow above his Arm, to help you to take the Pinnion, then if you have hold of his right Wrist with your right Hand, gripe his right Wrist hard, being at your left Shoulder, and lift up your left Hand as high above his Right, and turn your Face and Body towards the Right, for 'tis the Shoulder-bone, and the turn of your Body which turneth his Hand for the Pinnion.

10. Having one by the right Elbow, and your right Hand at his Back, step up with your left Leg betwixt his Legs, and with your Arms. Breasts, and right Knee, against the lower Part of his Thigh, raise him, and throw him, as in D the Fourth, and if he thrusts you backwards, when you have this Hold, move sideways towards your Left, and so to the Gripes, but part not with his right Elbow till you have them.

11. If you have your right Arm at his side, and your Left at his Elbow, and he lies out having his Head against your Breast, throw your Elbow arm over his Neck, and bear him down, or when one hath both his Arms at your sides, and throws his Head against your Breast, put your left Arm to your right Elbow, and your right Arm over his Head, and press your right Elbow upon the Brawn of his right Arm, or put your Right under his left Wrist, and lift it up, and so to the Gripes as in B the Third.

12. When you have hold of his Elbow with your left Hand, and your right at his side, be sure you get your right Shoulder close to his right Shoulder, and if he offers to get his Elbow-arm round your Neck, suddenly throw your Head up and Body, and prevent him by lifting him out of his Strength suddenly, and you may take all these Holds from that Hold, when he offers to bring his left Arm within your Right to your Side, [*viz.*] the stepping up, Cross buttock, Flying Mare, and the Crush, (*i. e.*) your right Arm being under his Left, and take hold of his Right with your Right,

Ec. as in C the Fifth, and Elbows to his Chin, and from his Chin to the Gripes.

13. Be sure to secure his right Elbow with your left Hand, and keep your left Elbow close to your Body, that he gets not his right Arm about your Back, and get your Right to the middle of the small of his Back, then may you bear at his Leg, and take the Buttock, *Ec.* *Vide* A the 4th, and C the 2d and 10th, and D the 4th; and if they having this Hold, bear at your Leg, hop over and lift their Elbow up, and get the Gripes. Or instead of holding his right Elbow with your left Hand, put your left Hand under his Right to the Waistband of his Breeches, then may you trip, step up, or you may lift your left Hand up higher, and crush his right Arm betwixt your Body and left Arm, and from thence to the Gripes, as in C the 5th.

14. Having one by his right Elbow, put your right Hand to his Elbow or Breast, and turn your right Elbow as high as his Head, and your right Arm will be close to the left side of his Face; so that if he offers to come over your right Elbow, he throws himself, being out of the Line of Direction, neither can he come in for the Gripes, but to break this Hold (being one of the best) link both your Hands on the outside, a great way above his bent Elbow, and draw him down to you, and to prevent that, as soon as you see either of his Arms move above your Elbow, drop your bent Elbow-arm to his side, and to the Gripes, or slip your bent Elbow under his Chin, which in that Hold is more natural.

15. If your Adversary taketh hold of your right Wrist with both of his Hands, throw your left Arm into the inside of his right Arm, and take the Pinnion and Gripes; or if he holds by your Breast, his Wrists being cross, to break that Hold, take hold of his uppermost Wrist, and take the Pinnion, or lay both your Arms edgways upon his and crush them downwards towards your Breast. *Fall in for of Gripes*

& Crush Hugge Belly to Belly. Lift him & throw him
The

(D.) The Buttock.

NEver take the upper Hold with either of the Arms, over either of his Shoulders, but when you can safely and advantageously secure his Head either backwards or forwards. Never take the In-lock backwards or forwards, or the Buttock, from the upper Hold, for if your Adversary has a loose and tender Waistcoat and Shirt, you'll pluck the first over his Head and the latter even out of his Breeches, which will deceive you, whilst you have only a firm Hold at his Elbow, and the other being loose will sooner occasion your falling than his, which was my Friend *Richard Allen's* Case, at *Repton* Wrestling; whereas if you would give any of the above-mentioned Falls from the under Hold, having fast hold of his Elbow, with one of your Hands, and the other Hand under his Arm, past the middle of his Waist, let his Waistcoat and Shirt be ne'er so tender and loose, they can't deceive you, but you'll give him the Fall, *Vide C 5.*

1. Be sure to gripe him hard, and stand with that Toe out and Leg bent, over which he intends to take the Buttock, or or Back-lock, then with your other Knee in his Ham, and your Arm upon his furthestmost Shoulder, pluck him backwards, but a better way to prevent the Buttock and Back-lock. *Vide In-lock the 2d.*

2. Having him by both Elbows, turn your right Arm over his Left, and get fast hold of the middle of his Back, and take the Buttock at the same time.

3. When your left Hand is at his right Elbow, and your right at or past the middle of his Back or Waist, turn in your Breech in his Lap, and set your right Foot beyond his Right, and set it fast on the Ground, [with all the quickness imaginable; as every thing must be perform'd] but don't offer to turn him, till you have raised him with your Breech in his

his Lap, then pluck his right Arm down, and bend with your Body, and throw him over your Buttock, but if you offer to throw him by bearing him forward, before you raise him off from the Ground, with your Breech in his Lap, he will be apt to Fore-foot you, by putting his right Leg before yours, and throw you on your Nose.

4. If he offers to get the inside of your Arm, that hath hold of his Back, as soon as he hath hold of your Side, [for then he's out of the Line of Direction, and humours that Fall] take the Buttock, being one of the surest Holds, or else let him take his inside Hold fast, then drop your right Arm under his Left, and take hold of his right Arm-pit, and crush his Arm, by bearing upon him with your Shoulder, take the Advantage of the Back-lock, *Vide C* the 1st.

5. When you have thrown him once upon the Buttock, the next time, having him by the right Elbow and left Side, and your right Shoulder close to his right, step in with your left Leg the inside of his Right, and with your left Shoulder thrust him, and with your left Hand thrust up his Elbow, and with your right Hand pluck down his Side, and the next time step up, and lift with Arms, Breast and Thigh. *Vide C* the 10th.

6. When he offers to take the Buttock, his right Hand being at your Back or Elbow, just as he turns his Body, gripe him or lift him out of his Strength, and if he takes his Hand away from your Back, then assure your self he intends for the Flying Mare, then stop with your Fist just in the Small of his Back.

(E.) The In-Lock.

1. **T**O prevent his lifting you when you would take the In-lock, put your locking Toe betwixt his Legs as far as you can, until your Thigh is close to his Grainings, and keep that Toe upon the Ground, but if he chance to lift you

You, (as he may if he Gripes you hard) hold your other Leg wide out, and as soon as he sets you down take the Buttock, or when he lifts you lock him both ways, and to break that, when you are lockt both ways, stretch that Leg out (which is lockt on the inside) with a spring, and pluck him back by the nearest Shoulder, you may prevent the In-Lock by standing stiff upon your Knee Joynt, and turning your Toe out.

2. You may break the In-Lock by the Spring, or turning your Toe out, and a little after you Spring his Leg out, lift him and hitch him up higher, and clap your hand upon his Buttock to throw him.

3. If you will let him take the In-Lock, lift him, but stand on both Legs a while with him up, then let his liberty Toe to the Ground to ease your self, then Spring his Leg out, and hitch him higher and throw him, or rather throw your Lockt Leg out with a Spring, and clap him upon the Buttocks, or at the same time that he's stepping up to turn you, standing low before, sink low and yield forwards with that Leg he took the Lock on, or if you will not lift him, throw your Lockt Leg against his standing Toe, and lift with all at the same time a good way.

4. If you Spring him out, and he putteth the spring Leg behind the other to throw you, keep the Leg on the Ground that he strikes at, and leaning the contrary way, stretch your Leg out, and pluck him backwards by the nearest Shoulder.

5. If you have one in the In-Lock, and they offer to push you forwards, at the same time leave your Lock, and take the Buttock.

6. You must pluck the nearest Shoulder, when he would take the Back-Lock, and sometimes in the In-Lock, as in E the fourth, but the farthest Shoulder when he taketh the Buttock.

7. If he offers to throw you forwards in the In-Lock, clap your Fist in the small of his Back, and pluck him back by the Shoulder, or hop full forwards with your standing Leg, bear and press hard your self upon him, and he will fall under you;

8. Put

8. Put your Right Arm over his Left Shoulder towards his Back, and proffer at the In-Lock, then put your Left Arm to your Right about his Neck, and crush him down, and put your Right Leg before his.

9. When one hath the In-Lock of your Right or Left Leg, at the same time he steps in with his other Leg to turn you, throw your liberty Leg behind on the inside of his stepping in Leg, and you'll save your self, and throw him on his Back. If your Adversary taketh the In Lock from the upper hold, be sure you put your Head on the outside of his Arm, toward his Back, (otherwise he may catch your Head with his Arm and hurt you,) and stand up close with your Body to his Locking Leg, and as soon as he steppeth up with his other Leg, and listeth you up to turn you, as you are turning, lift your lockt Leg up inwards towards the Knee of your other Leg, (as if you was lifting your Leg from off the hanging Trippit at Arms end,) and 'twill throw his locking Leg out, then may you by drawing him up, (with lifting) strike at his farthest Leg, and throw him either backwards or forwards and follow him a great way either ways. But if he standeth to throw you forwards from the In Lock, hop forwards and he cannot throw you, and beware, for if he perceiveth he cannot throw you forwards, he'll try to throw you backwards as before, and if he taketh the Buttock or Back Lock, strike at his Leg or Ham with which he Locketh you, with your Knee that is at liberty then you may easily bear him backwards, plucking him by the farthest Shoulder, this is the very best way to throw him that taketh the In-Lock, Backwards, Buttock, or Back Lock with very little lifting.

10. When one hath you up Belly to Belly, put your Knees upon his Thighs, and hold your Toes wide out, and your Legs bent as if you was Kneeling, but if you have one up so, throw out your left Leg a great height, and fall upon him, and if he puts his Legs about your Thighs behind you, Cower down to throw him upon his Back, and when you are both Belly to Belly, and he puts his right Leg behind your left Leg to lock you backwards, or the proper Term (Clamp you)

*Ms. E. 10. 11. 12.
should have
been ink 3. 4. 5.*

you) kick your left Leg up backwards to your Breech, and crush him, bear on his Breast close with your Chin, and it throws him flat on his Back.

11. One having his Arm upon your Collar, or further down your Back, put your Hand down to the Elbow, with which he holds you, and bring your other Arm to his Arm-Pit, of which you hold his Elbow, and from thence proceed to the Gripes, but better in C the first.

12. When both of his Arms are at one of yours, one of his being at your Arm-Pit, and you put your other Arm into the hollow of his, to keep him out, be sure as soon as he moves his hollow Arm, gripe him quick, or he may throw his Arm over your Neck,

(F) The Out-Play or Loose Leg.

1. **T**Here's a perfect Crisis, or true timing in Wrestling, as well as in Physick, which the Inn-Players, as well as the Out-Players, are to observe, when their Adversaries even throw themselves,

The Out-Players and such as would throw their Adversary at Trip, &c. must observe that when they put themselves out of the Line of Direction, either by moving at Arm's End, crossing of Legs, or Counterpoising as they design the Bearing, or Drought by the Arms, or Tripping and drawing past their Line of Direction, then's the perfect Crisis to catch at their loose Leg, and trip, or strike at their standing Leg.

2. Stand straight and wide, but not out of your strength with your Toe out, and your Leg that he trippeth at, somewhat backwards, and as he moves round, move you too, and bear at his Leg he moves, when you observe he's past the Line of Direction, but don't bear with your Body and Arms, until you touch his Leg with yours, then do it with a sudden Jerk.

H

3. When

3. When you bear at any ones Leg, and can't fetch them, don't take your Leg away but move a little on one side, and take the hanging Trip, but then have a care they neither take the Buttork, nor you under their Arm.

4. When any one hath your Leg up, yours being the inmost, swing it back, and suddenly with your standing Leg, strike at his standing Leg.

5. If one Trips at you, and you think you can't be quick enough to get the Outside of his Leg, by the Loose Leg Play, be sure then at the same time you strike at his standing Leg; or if one bears at your Leg, and you stop it by putting your Toe on the inside of his standing Leg, as soon as he sets his other Leg down, remove your Leg from the inside to the outside, and bear at his Leg.

6. When one taketh the hanging Trippet, bend but your Knee forwards against his Leg, and it preventeth it, or if you let him take it, turn in to him the other Way, and take him under your Arm, or throw your Leg at liberty behind his standing Leg.

7. To prevent the Trip, stand low with your Toes out, and when he offers to Kick you, meet his Shins with your Knees, but if he be ready to draw you, meet his Thigh with your contrary Knee, and strike his Leg off, and at the same Time let your Arm come down to the middle of his Back, when you have struck his Leg off, then are you ready for the Buttock, In-Lock, or stepping up, or In-Clamp.

8. But if you intend to shift, and play the Loose-Leg don't (stand wide as in) but narrow and loose, and set your Leg which he designeth to Trip, inmost, (which you easily may know by the Hold he taketh on you,) stand fast on that Leg which you set backwards, and so soon as he toucheth your Leg with his Foot to draw you over, throw your Heel backwards, as if you would Kneel upon his Leg, then may you, if quick, catch the outside of his Leg, or down quick with yours to the Ground, and recover your stand.

A Contentious Man.

IF you have a Companion that disturbs your Mirth, and wou'd be rid of him, with your left Hand take hold of his Collar behind, and with your Right put between his Legs as far as his Codpiss, and lift him up easily, and thrust him out of the Room, for he can never turn upon you, but if you lift him too hard, you'll throw him on his Nose.

(G) Boxing.

1. **B**Y all means have the first Blow with your Head or Fist at his Breast, rather than at his Face, which is half the Battle, by reason it strikes the Wind out of his Body.

2. If you have long Hair, soap it, the best Holds are the Pinnion with your Arms at his Shoulders, and your Head in his Face, or get your right Arm under his Chin, and your Left behind his Neck, and let your Arms close his Neck strait, by holding each Elbow with the contrary Hand, and crush his Neck, your Fingers in his Eyes, and your Fingers of your right Hand under his Chin, and your left Hand under the hinder Part of his Head, or twist his Head round by putting your Hand to the side of his Face, and the other behind his Head.

But if your Adversary taketh fast hold with each of his Hands of each Side of the Collar, and thrusteth his Thumbs against your Throat and Windpipe speedily that you may not want Wind, with your right Hand hold his fast there by the Wrist, and with the left Fore Elbow, press on the top of his Arm upon his Feeble, betwixt your right Hand and his Elbow, or quick over his Wrist for the Grips.

Cr

Or proceed for the Pinnion as in Pag. 43. or if he hath his Hands at your Hair, and he thrusteth his Thumbs in your Eyes, you proceed after the foregoing Method.

INDENTED ARTICLES, That two Persons shall Wrestle for a Sum of Money.

ARTICLES of Agreement had, made, concluded and Agreed upon, the Day of Anno Dom. 1714. Between William Alexander, of in the County of Cornwall, on the Part and behalf of David Cornish of in the said County of the one Part, and Henry Lightfoot of in the County of Norfolk, on the Part and Behalf of Abraham Bull of in the said County of Norfolk, on the other Part as followeth.

WHEREAS it is agreed by and between the said Parties, that a Wrestling Match shall be had, by and between the said *David Cornish*, and the said *Abraham Bull*, upon the Day of next. and in order to the true understanding the intent and meaning of the said Parties it is agreed by and between the said *William Alexander*, and the said *Henry Lightfoot*, that if either the said *David Cornish*, or *Abraham Bull*, when they Wrestle, shall Fall upon two joynts, to be accounted a Foil, but if they fall upon any part of their Bodies, to be accounted a fair Fall, and not otherwise. Therefore now it is agreed by and between the said Parties, that a meeting shall be had on or upon the Day of at the House of in the Town of in the said County, on or about e'even and one of the Clock, of the same Day. Item, the said *William Alexander* does Promise, Covenant and Agree to and with

with the said *Henry Lightfoot*, then and there to Deposit into the Hands of *T. W.* the Sum of twenty Guineas of good and Lawful Money of *Great-Britain*, the Wager agreed to be Wrestled for on the part of the said *David Cornish*; and the said *Henry Lightfoot* does also Covenant, Promise, and Agree, with the said *William Alexander*, then and there to Deposit into the hands of *T. W.* the Sum of twenty Guineas, of like Lawful Money, the Wager agreed to be Wrestled for on the part of the said *Abraham Bull*. Item, It is agreed by and between the said Parties, that some convenient piece of Ground near to the House of *L. M.* in the Town of _____ be set out and appointed by the said *William Alexander* and *Henry Lightfoot*, and Rop'd in a round Ring, for the said *Abraham Bull* and *David Cornish* to Wrestle in, and the Ring to contain at least Thirty Yards Diameter, and that no Person be admitted in the Ring, but *David Cornish* and *R. H.* of _____ in the County of _____ Sidesman, chosen by the said *William Alexander* on the part of *David Cornish*; and the said *Abraham Bull* and *S. P.* as Sidesman chosen by the said *Henry Lightfoot*, on the part of *Abraham Bull*.

And such as they shall chuse to beat out and maintain the Ring, not exceeding six of each side, and that they shall not comenearer the Gamsters then ten Yards, unless to defend them from Insults, and if in case any Differences shall happen, that the said *R. H.* and *S. P.* can't Determine, then they shall be referr'd solely to the Decision of *G. H.* Gentleman, as UMPIRE, and that if the said *R. H.* and *S. P.* or either of them refuse to act as Sidesmen, on the behalf of the said Parties to these Presents, or either of them, that then the said *David Cornish* and *Abraham Bull*, shall and may be at liberty to chuse any other Person or Persons then present, on the said

Day of _____ as and for a Sidesman or Sidesmen on the behalf of them, the said *David Cornish* and *Abraham Bull*.

Item, It is agreed by and between the said Parties, and the said *William Alexander* doth Covenant, Promise and Agree, to and with the said *Henry Lightfoot*, that if the said *Abraham Bull*, shall throw the said *David Cornish*, the first three
Falls

Falls, or give him nine Foils, three Foils to be accounted one Fall, or throw him a Fall or Falls, and give him Foils besides enough, to amount such Fall or Falls to three Falls, that then the said *Henry Lightfoot* shall have and receive the said two several Sums of Twenty Guineas, so to be Deposited into the hands of the said *T. W.* and the said *Henry Lightfoot* does also Covenant, Promise and Agree to and with the said *William Alexander*, that if the said *David Corrish*, doth and shall throw the said *Abraham Bull* the first three Falls, or give him nine Foils, (three Foils to be accounted one Fall) or throw him a Fall or Falls, and give him Foils besides, enough to amount such Fall or Falls to three Falls, that then the said *William Alexander* shall have and receive the said two said several Sums of Twenty Guineas, so Deposited into the Hands of the said *T. W.*

And lastly, It is agreed by and between the said Parties, and the said *William Alexander* and *Henry Lightfoot*, do Covenant Promise and Agree each with the other, that if in case either of the said Parties hereto, refuse to perform the Articles, Covenants, and Agreements, hereby, herein before Specified, according to the intent, and true meaning thereof, that then the said Party so refusing to perform the same, shall forfeit and pay to the other immediately upon such refusal, the Sum of five Pound, to be paid upon Demand, by such Party so refusing to perform the same. In Witness whereof, the Parties first above Named to these ARTICLES their Hands and Seals have hereunto put, the Day and Year first above Written.

Scaled and Delivered
in the Presence of

John Goodheart
Peter Throwall

William Alexander.
Henry Lightfoot.

N. B. To make these Wrestling Articles yet more stronger they may be with a Noverint Universi, &c. and the Breach of the Conditions indented made Penal by doubling the Sum Wrestled for. Rules

Rules and Conditions, which were to be observ'd and perform'd by all and every Gamester, who Wrestled for a Hat of twenty two Shillings Price, a free Prize, which was given by Sr. Thomas Parkins of Parkyns Bunny Bart. for fifteen Years successively. The Gamesters which were allow'd to Wrestle for the aforesaid Prize, were to have it if fairly won, according to the following Rules.

1. Imp. **T**HE two Gamesters that Wrestle together, shall be fairly chosen by Lot, or Scruting according to the usual Practice. *Scruting.*

2. The said two Gamesters shall Wrestle till one of them be thrown three Falls, and he that is first thrown three Falls, shall go out, and not be allow'd to Wrestle again for this Prize. And it is hereby order'd and agreed, that he who first comes with two Joynts at once to the Ground, (as Joynts are commonly reckon'd in Wrestling) shall be reputed to be thrown a Fall.

3. No Gamester shall hire another to yield to him upon any condition whatsoever, and if any such Practice be Discov'ered neither of them shall be capable of the Prize.

4. But he that stands the longest and is not thrown out by any one, shall have the Prize, provided he does not forfeit his right, by breach of these Rules, if he do, the Gamester that stands the longest, and observ'es these Rules, shall have it.

5. If any Differences shall happen concerning the Wrestling, they shall be determin'd by two Men, which shall be chosen by the most Voices of the Gamesters, before they begin to Wrestle, and in case they can't Decide such Differences, then they shall be referr'd solely to the Decision of the said Sir Thomas Parkyns as UMPIRE.

6. He that Wins the Prize and Sells it, shall be incapable of Wrestling here any more.

7. That none shall have the Prize, that Wrestle with Shoes that have any sort of Nails of Iron or Brass in them.

8. He also that Winneth the Prize one Year, shall be Excluded from Wrestling for it the Year following, but the next year after that, viz. the third inclusive the first, he may put in and Wrestle for the Prize again, and ever after that, unless he shall Win a second Prize; and from that time ever after Excluded.

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E R R A T A.

PAg. 10. l. 4. for *Rheunatisms* r. *Rheumatisms*. pag. 11. l. 13. for *we* r. *they*.
 pag. 13. l. 35. after *Guard*, r. *being capable*. pag. 15. l. 8. dele *last*,
 pag. 16. l. 19. for *Ryol* r. *Ryor*. l. 29. dele *art thou*, add *exempt*. pag. 33. l. 25.
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Triumps r. *Pumps*. l. 5. for *Quadruples* r. *Quadrupeds*. pag. 47. l. 4. for K 4,
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